THE PANTHEON,

Representing the

FABULOUS HISTORIES

OF THE

Heathen GODS,

IN A

Short, Plain and Familiar Method by Way of Dialogue.

For the Use of Schools.

WRITTEN

By FRANCIS POMEY, of the Society of *Jesus*, Author of the *French* and *Latin* Dictionary: for the Use of the *Dauphin*.

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TO THE READER.

'TIS confeſs'd that there are already many Books publiſht on the preſent Subject, two or three of which are in our own Tongue, and thoſe, we doubt not, will by ſome men be thought enow. But 'tis no matter for the opinion of a few. We are told that Godwin, *tho' he has done very well, is in this point much too brief; that* Roſs *is tedious and as much too large; that the other is immethodical, even to Confuſion, and ſo full of faults as to render it almoſt uſeleſs to the Schools: And hereupon this Work was recommended to be tranſlated, being firſt well approv'd by perſons skill'd in the Profeſſion of teaching Youth, for its eaſie Method and for its agreeable Plainneſs. It having been written by ſo learned a perſon, and ſo univerſally receiv'd in our Neighbour Nation as to have ſold ſeveral Impreſſions in a ſhort time, we can hardly doubt of its being well accepted here, as well on the accounts mention'd, as for its Novelty and ſmall Price, in compariſon of any of the former.*

OF THE GODS OF THE HEATHENS.

CHAP. I.

The Approach to the Pantheon. *The Origine of Idolatry.*

Palæophilus. WHat sort of Building is that, which we see before us, of so unusual a Figure? For I think it is round, unless the Distance deceives my Sight.

Mystagogus. You are not deceiv'd. It is a place well deserving to be visited in this, the *Queen* of Cities. Let us go and view it the first thing we do to day.

P. What is its Name?

M. The *Fabulous Pantheon.* That is, the *Temple of all the Gods*, which the Religious Folly of Men hath feigned to themselves, through the grossest either ignorance of the True and only Deity, or Contumely to Him.

P. What was the Occasion of the feigning of many Gods?

M. Four Causes * especially, above others, may be assign'd for it, upon which, as on so many Pillars the whole Frame of this Fabrick depends.

* Vid. Euseb. Lactant. Clem. Alex. August. Plat. Cicer.

1. The *Folly* † *and Perverseness of the Mind of Man*, in derogating from *Him*, who is the inexhausted *Fountain* of every thing that is good, the Honors that it hath attributed to *muddy Streams*: Or, in the Language of the Holy Prophet's Complaint, ‖ in *digging to themselves broken and dirty Cisterns, and neglecting and forsaking the most pure Fountain of living waters.* It ordinarily happened after this Manner. * Did there a person excel in Stature of Body, with a great Soul, and a clear † Wit, he first made himself to be admired amongst the ignorant Vulgar: which Veneration by degrees growing into an Admiration of him, drew on a Respect more than human, till at length it ascribed the Man into the number of the *Gods*. Whilst the more prudent were either carried away with the Torrent of the Vulgar Opinion, or were unable or at least afraid to resist it.

† Sap. 14.

‖ Jerem. 9. 13.

* Diodor. lib 17. Plutarch. in Lysandro.

† Val. Max. l. 8. c. ult. Cic. de rep. ap. Aug. 3. de civ. c. 15.

2. *The*

2. *The ſottiſh Flattery of Subjects towards their Princes.* To gratifie whole Pride, and indulge their Vanity, and tickle their ſwoln Imaginations of themſelves ſo much the more, they erected Altars to them, and ſet their Images upon them to their Memories: to which they offered Incenſe in like manner as to the Gods; ‡ and many times alſo, whilſt the perſons were yet living.

‡ Athen. lib 6 dipnoſoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio c. 76. & 84.

3. * *An extravagant Love of Immortality in many,* who ſtudied to attain thereto by leaving Effigies's of themſelves behind them, imagining, that their Names would ſtill be preſerved from the Power of Death and Time, ſo long as they lived after their Funerals, in Braſs, or breathed in Statues of Marble, cut to the Life.

* Pontan l. 1. c. de Saturn.

4. † *A prepoſterous Deſire of perpetuating the Memories of Benefactors to future Ages.* ‖ For whilſt the good Deeds of *Thoſe* have been proſecuted with a grateful and everlaſting Remembrance, their perſons have been made, or rather feign'd to be, *Gods.*

† Thucydid. l. 7. Plutarch. Apopht. Lacon. Cic. 1. de nat. Deor. 1 Sap. 14.

P. But who was the firſt *Fictor* and Aſſertor of Falſe Gods?

M. It is ſaid, ‖ *Ninus*, the firſt King of the *Aſſyrians:* who to immortalize the Name of his Father *Belus*, or *Nimrod*, conferr'd Divine Honors upon him, after his Deceaſe.

‖ Vid. Annal. Salian. a.m. 2000. Hier. in Ezech. & in Oſeam.

P. When, and in what manner do they ſay that happened?

M. I will tell you. When *Ninus*, after his Conqueſt of many Nations far and near, and his building the City of his own Name, *Ninive*, had in a publick Aſſembly of the *Babylonians* extoll'd his Father *Belus*, the Founder of the City and Empire of *Babylon*, to that high Degree as he was wont, and had repreſented him worthy, not only of perpetual Honor amongſt all Poſterity, but of Immortality alſo amongſt the Gods above; he exhibited a Statue of him, that was curiouſly and nobly made, to which they ſhould pay the ſame Reverence, as if it was to *Belus* himſelf living: and if at any time an Offender ſhould flie to this Statue, he ſhould not be forced away thence to be puniſhed, becauſe it ſhould be a common Sanctuary to perſons in miſery. This thing eaſily procured an Opinion of a *Divinity* to the Dead Prince: ſo that he was created a *God* under the Title of *Jove*, or as others pleaſe, *Saturn* of *Babylon*: where a moſt magnificent Temple was erected to him by his Son, and dedicated with Variety of Sacrifices, in the Year of the World two thouſand, which was the laſt Year but one of the Life of *Noah*. And from thence as from a Peſtilential Head the Sacrilegious Plague of Idols, by a kind of a Contagion paſſed into other Nations, and diſperſed it ſelf all about.

P. What,

P. What, did the reſt of the Nations of the World worſhip *Belus*?

M. They did not indeed all worſhip *Belus*; but Idolatry deriving its Beginning from thence, ſeveral Nations form'd to themſelves ſeveral Gods; receiving into that number not only mortal and dead Men, but Brutes alſo, and which you may more ſtill wonder at, inanimate things, even of the vileſt and baſeſt Degree. For it is evident upon the Authority of innumerable Writers, that the *Africans* made the Heavens a God: the *Perſians*, Fire, Water, and the Winds; the *Libyans*, the Sun and Moon; the *Thebans*, Sheep and Sables; the *Babylonians* of *Memphis*, a Whale; thoſe of *Mendes*, a Goat; the *Theſſalians*, Storks; the *Syrophenicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles and Hawks; nay, which is more ridiculous yet, Leeks, Onions and Garlick. Of whom *Juvenal* facetiouſly ſays,

O ſanctas Gentes, quibus hæc naſcuntur in Hortis
Numina!

O holy People, thoſe muſt ſurely be,
Who in their Gardens find their Deity.

P. But certainly, the ancient Inhabitants and moſt wiſe Citizens of *Rome* did not ſo groſly fall upon theſe Images of *Vain* Gods, as thoſe *Barbarous* Nations, to whom they

were ſuperior, not in Arms only and Humanity, but in the Praiſes of Wit and Judgment.

M. You are miſtaken, Sir; for they exceeded even thoſe *Barbarians* in this ſort of Folly.

P. Say you ſo?

M. Indeed. For not Beaſts only, and things void of all ſenſe, but which is a far greater Madneſs, Murderers alſo, Adulterers, Thieves, Drunkards, Robbers, and other the like *Peſts* of Mankind, they advanced to the Heavens, and worſhip'd as *Gods.*

P. How many Gods then, and what were they, that the *Romans* worſhip'd?

M. It is ſcarce poſſible to recount them: When beſides thoſe of their own Country and Families, no *ſtrange* God arrived, but they made him *free of the City.* Whence it came to paſs in time, when they ſaw their *Precincts* were too narrow to contain ſo very many, that Neceſſity forc'd them to ſend abroad *Colonies* of Gods, as they did of Men. But you will ſee theſe things that I curſorily tell you, more conveniently and pleaſantly by and by, with your own Eyes, when you come into this *Pantheon* with me; where we are now at the Door. Let us enter.

CHAP.

CHAP. II.

The Entrance into the Pantheon. *A Diſtribution of the Gods into ſeveral* Claſſes.

P. IMmortal God! what a Crowd of *dead Deities* is here, if all theſe are Deities, whoſe Figures I ſee painted and deviſed upon the Walls?

M. This that you ſee, alas, is the ſmalleſt part of them. For the very Walls of the City, as large as it is, much leſs of this Temple, are not enough to hold ſo much as *all their Titles.*

P. Have theſe *Gods* been all of the ſame Order and Dignity?

M. By no means. But as the *Roman People* was diſtributed into Three Ranks, of *Senatorians, Knights,* or *Gentlemen,* and *Plebeians,* (*Patricii, Equites, & Plebeii*;) as alſo into *Noble, New raiſed* (*Novi*) and *Ignoble*; (The *Novi,* were ſuch, as did not receive their Nobility from their Anceſtors; but attained to it themſelves by their own Virtue;) ſo the *Roman Gods* divided into Three, as it were, *Claſſes. Whereof the firſt* is of thoſe called *Dii Majorum Gentium* (*the moſt Supreme Gods*) whoſe Adminiſtrations in the World were ſuppoſed to be Cic. pro Mur.

greater than all the reſt, and therefore they had a greater Veneration paid to them amongſt the Nations. *Theſe* were called alſo *Selecti*, as having the Reputation always of being *Celeſtial* Gods, famous and eminent above others, of extraordinary Authority and Renown. Of theſe *Dii Selecti*, were Twelve, intituled *Conſentes, quaſi Conſentientes*; becauſe in Affairs of great Importance, *Jupiter* admitted them into his Council. Whoſe ſeveral Images were expos'd in the *Forum* at *Rome*: being ſix Males, and ſix Females; commonly without other Addition called *Dii Duodecim*; and whoſe Names *Ennius* comprizes in this Diſtich:

Senec. l. 2. quæſt. nat. Lucian. Dial. de Deorum concil. Plaut. in Epidico.

Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jupiter, Neptunus, Vulcanus, Apollo.

Dempſter. paralip. ad c. 3.

Others read it in the latter Verſe, not *Jupiter*, but *Jovis*; and the better, in my Judgment. For anciently they ſaid *Jovis* in the Nominative, and in Verſe cut off the laſt Letter, as there was occaſion. Theſe *Twelve Gods* were believed to preſide over the *Twelve Months*: to every one, a Month. Over *January*, *Juno*; *February*, *Neptune*; *March*, *Minerva*; *April*, *Venus*; *May*, *Apollo*; *June*, *Mercury*; *July*, *Jupiter*; *Auguſt*, *Ceres*; *September*, *Vulcan*; *October*, *Mars*; *November*, *Diana*; *December*, *Veſta*.

Liv. l. 1.

They

They likewise presided over the Twelve Celestial Signs, as *Manilius* explains it, *lib. 2. Astron.* And if to these *Twelve Dii Consentes*, you add the Eight following, *Janus*, *Saturnus*, *Genius*, *Sol*, *Pluto*, *Bacchus*, *Tellus* and *Luna*, you will have the full number of the *Dii Selecti*, i.e. *Twenty*.

The *Second Class* is of those, called *Dii Minorum Gentium*, the *subordinate* Gods; who shine with an inferior Degree of Glory, and have been advanced to a place amongst the Gods in consequence, says *Tully*, (*de Nat. Deor.*) of *their own Merits*. Whence they are called also * *Adscriptitii*, *Minusculani*, *Putatitii* † and *Indigetes*. ‖ *Indigetes*, *quod nullius rei indigerent*; or because in virtue of their Exaltation into Heaven, *in Diis agerent*; or being as it were fixed to certain Places, which are peculiarly under their Care, *in iis degerent*, to administer the Provinces intrusted to them. Thus *Æneas* was made a *God* of the Order of *the Indigetes*, by his Mother *Venus*, in the manner described by *Ovid*: *Metam. l.* 14.

* Varr. ap. Aug.
† Lucian. Dial. de Deor. conc.
‖ Serv. in 12. Æn.
Liv. l. 1.

Lustratum Genitrix divino corpus odore
Unxit, & Ambrosia cum dulci Nectare mixta
Contigit os, fecitque Deum, quem turba Quirini
Nuncupat Indigetem, temploque, aris que recepit.

— His

——His Mother then his Body purifi'd
Anoints with ſacred Odous, and his Lips
In *Nectar* mingl'd with *Ambroſia* dips,
So deifi'd: whom *Indiges Rome* calls,
Honor'd with Altars, Shrines and Feſtivals.

The *Third and Loweſt Claſs amongſt the Gods*, is, of the * *Minuti*, *Veſci* or *Miſcellanei*, commonly called † *Semones*, *quaſi Semihomines*, *Half-Men*. ‖ (For the Ancients, inſtead of *Hominem*, ſaid *Hemonem*) the Poorneſs of whoſe Merits hindered, that they could not be exalted to the Quality of *Celeſtial* Deities, and yet out of reſpect they were not to be reputed altogether *Terreſtrial*. *Plautus* in *Ciſtell.* gives them the Epithet of *Patellarii* * from the Diſhes, Plates, Platters, (*Patellæ*) in which the Ancients offered to the Gods their Sacrifices, according to *Ovid*, *in Faſt.*

* Horat. l. 3. carm.
† Ap. Guther. l. 1. c. 4. de jurman.
‖ Lipſ. l. 2. ant. lect. c. 18.
* Fulgent. Placid. ad Chalcid.

Fert miſſos Veſtæ pura patella cibos.

To *Veſta*'s Deity with humble Meſs,
In cleaneſt Diſh ſerv'd up they now addreſs.

To theſe we ought to adjoin the *Novenſiles*, who were the *Gods* which the *Sabines* brought to *Rome* under the Command of *King Tatius*: and which were ſo called, as ſome ſay, becauſe they were, *Noviſſimi omnium*,

Liv. l. 8. Varr. de ling. lat.

omnium, taken into the Orders of the Gods; or becauſe they had the Office of *Novitatum Præſides*, Preſidents over the Changes, by which the things of this World ſubſiſt. *Cincius* believes them to have been the *Strange Gods of conquered Countries*: whereof the Numbers were ſo vaſt, that it was thought fit to call them *Novenſiles*, leſt they ſhould be forgotten under the common Name. And laſtly to *this Claſs* alſo, we muſt refer the Gods and Goddeſſes, for whoſe ſake it is, ſays *Tully* (*de Nat. Deor.*) that Men come to be advanced to the Dignity of Gods; ſuch as are ſome of the choiceſt Virtues, as we ſhall particularly ſhew in their proper Places.

Ap. Gyrald. ſynt. 1. Arnob. 3. adverſ. Dent.

CHAP. III.

A View of the Pantheon. *A more Commodious Diviſion of the* Gods.

P. I Caſt my Eyes very curiouſly all about me, and yet I do not ſee the Three *Claſſes* of the *Gods*, that you have deſcribed juſt now.

M. Becauſe, here, there is another and a more convenient Diviſion made of them: which in this Diſcourſe of ours together, if you pleaſe, we will follow alſo.

P. Sir,

P. Sir, your Converſation is the greateſt pleaſure to me imaginable; and therefore I cannot but be ready to concur with any Method, that you think fit.

M. The Three Claſſes then, that I was diſcourſing of but now, are diſtributed you ſee into Six here, and painted upon the ſeveral parts of the *Pantheon.* 1. You ſee the *Celeſtial* Gods and Goddeſſes, upon an Arch there. The *Terreſtrial,* upon the Wall on the Right Hand. 3. The *Marine* and *River* Gods, upon the Wall on the left. 4. The *Infernal,* in this lower Apartment by the Pavement. 5. The *Minuti* or *Semones* and *Miſcellanei,* before you, 6. The *Adſcriptitii* and *Indigetes* behind you. Theſe Six Parts ſhall compoſe the ſeveral Branches of our Diſcourſe: each of which ſhall lay before you, all that I have found moſt remarkable amongſt the beſt Authors upon this Subject: if at leaſt my Talkativeneſs is tolerable to you.

P. Sir, you jeſt, to give your Converſation that Name. Can any thing, that is more pleaſing, happen to me?

M. Then let us here, ſince you like it, ſit down together a while. And now the Place is clear from all Company, we will take a deliberate View of this whole Army of Gods, and inſpect them one after another: beginning, as it is fit, with the *Celeſtial,* and ſo with *Jove,* according to the Direction of the *Poet. Virg. Ecl.* 3.

CHAP.

CHAP. IV.

Of the Celeſtial Gods. Jupiter. *His* Image.

THE *Celeſtial Gods*, that are commonly reputed ſo, are theſe that follow: *Jupiter*, *Apollo*, *Mars*, *Mercury*, and *Bacchus*. The *Celeſtial Goddeſſes*, *Juno*, *Veſta*, *Minerva* or *Pallas*, *Venus*, *Latona* and *Bellona*. We will begin with the King over all, *Jupiter*.

P. Where is *Jupiter*?

M. Look up to that Arch. You may eaſily know him by his Habit. That is he, *Divum pater atque hominum rex, the Father and King of Gods and Men*, whom you ſee ſitting in a Throne of Ivory and Gold, with the Beard, holding Thunder in his Right Hand, and throwing it againſt the *Giants* underneath him, which heretofore he conquered. Upon his Scepter (which they ſay is made of Cypreſs, for a Symbol of the Eternity of his Empire, becauſe that Wood is free from Corruption *) ſits an Eagle: either becauſe he was brought up by one ‖; or heretofore an Eagle reſting upon his Head, portended his Reign; or † becauſe in his War with the Giants, an Eagle ſerv'd him with Thunder, and thence received the Title of † *Jovis Armiger*, *Jupiter's Armour-bearer*.

Virg. Æn. 1. Pauſan. In Eliac. Lucian. de ſacrif.

* Apud Laert. 18. ‖ Mæro ap. Nat. Com. † Serv. in Æn. 1. Virg. 5. Æn. Cic. 3. de nat.

bearer. His Shooes are of Gold, and ſo likewiſe his Cloak, diverſified with Variety of Flowers, and Figures of Animals: which *Dionyſius* the Tyrant, they tell us, took from him in *Sicily*, and gave him another of *Wool* in its ſtead, ſaying, That *That would be more convenient for him againſt all Seaſons, being warmer in the Winter, and much lighter in the Summer.* Yet you are not to be prized, if you ſhould chance to ſee him another place, in another Dreſs. For he uſes to be ſet out in ſeveral Faſhions according to the various Names he aſſumes, and the People amongſt whom he is worſhiped. Particularly you will ſmile to ſee him amongſt the *Lacedemonians* without Ears, when the *Cretans* are ſo liberal in that particular to him, that they give him four. Thus much as to the Figure of *Jupiter.* For if I were to ſpeak of his *Statue*, I ſhould repeat here what *Verrius* ſays, That his Face upon Holy-days is to be painted Vermilion: as the Statues of the reſt of the Gods alſo uſed to be refined with Ointments, and adorned with Garlands, according to an Obſervation of *Plautus* in *Aſinar.*

Plut. de Oſir. & Iſid.

Ap. Guther. de Jur. man.

Plin. l. 33. c. 7. in Aſinar.

P. Was the Power of Thundering and Lightening in the Hands of *Jupiter* only?

M. According to the Accounts that are derived to us from the Learning of the Ancient *Hetruſci*, it was committed to Nine Gods. But which they were, it is not ſo very clear. Some, beſides *Jupiter*, mention

Plin. l. 2. c. 51.

Serv. 1. & 2. Æn.

Vulcan

Vulcan and *Minerva*: whence the Phraſe *Minervales Manubiæ* for Thunder, (as the Books of thoſe ancient *Hetruſci* call Strokes of Thunder, *Manubias*) becauſe the Conſtellation of *Minerva* is *Triſt*, and cauſes Tempeſts in the *Vernal Equinox*. Others ſay Thunder was alſo attributed to *Juno*, *Mars*, and the *South Wind*: and they reckon up ſeveral kinds of it; as *Peremptalia*, *Peſtifera*, *Popularia*, *Perverſa*, *Renovativa*, *Oſtentatoria*, *Clara*, *Familiaria*, *Bruta*, *Conſiliaria*. But the *Romans* commonly took notice of no more than Two. The *Diurnal*, which they attributed to *Jupiter*; and the *Nocturnal*, which they attributed to *Pluto*. Now let us go on to *Jupiter*'s Birth.

Idem 8. Æn. Plin. l. 2. c. 43. 51. 52. Feſt. Amm. Marc. l. 2. Ex Guth. de jur. man. l. 1. c. 3.

SECT. I.

Jupiter's *Deſcent and Education.*

P. Who were the Parents, that *Jupiter* was born of?

M. This is but a ſingle Queſtion; yet one direct Anſwer will not be enough to decide it: there being not one only *Jupiter*, but many, who differ in their Deſcents. *Three* Jupiters, ſays *Tully* (*de Natur. Deor.* 3.) *are recounted by thoſe they call Theologues. The firſt and ſecond were born in* Arcadia. *The Father of the one*, Æther: *from whom* Proſerpine *and* Liber *are ſaid to be deſcended. The Father of the other*, Cœlum. *He is ſaid*

to

to have begot Minerva. *The third, a* Cretan, *the Son of* Saturn; *whose Tomb is yet extant in the Isle of* Crete. But *Varro* reckons up Three hundred *Jupiters*: and others nigh an innumerable Company of them: there scarcely being any Nation, which did not worship a *Jupiter* of their own, and suppose him to be born amongst themselves. But of all these, the famousest *Jupiter* in general Opinion, by far, is *He*, who had *Ops* to his Mother, and *Saturn* to his Father: to whom therefore is usually ascribed all that the *Poets* fabulously write about the other *Jupiters*.

Ap. Aug. de Civ. Euseb. Cæs. l. 3. præp. Evang.

P. Where, and by whom, was *this Jupiter* educated?

M. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete*: but by whom, the Variety of Opinions is wonderful. For some affirm, he was educated by the *Curetes* and the *Corybantes*. Some, by the *Nymphs*; and some, by *Amalthæa* the Daughter of *Melissus*, King of *Crete*. Others on the contrary, have recorded, That the Bees fed him with Honey. Others, that a Goat gave him Milk. Not a few, that he was nourished by Doves. Some, by an Eagle: many, by a Bear. And further, as to the *Amalthæa* aforesaid, it is the Opinion of some, that she was not the Daughter of *Melissus*, as we now mentioned: but the very Goat, which suckled *Jupiter* with her Milk. Whose Horn, it

Vid. Nat. Com. in Jove.

CORNU AMALTHÆÆ.

is

is ſaid, he gave afterwards to his Nurſes, with this admirable Prerogative attending it, That whoever poſſeſſed it, ſhould deſire nothing that they ſhould not preſently obtain. They add beſides, That after this Goat was dead, *Jupiter* took her Skin, and made himſelf a Shield of it: with which he ſingly combated the Giants. Whence that Shield was called Αἰγὶς, and τὸν αἰγὸς, the Goat, which at laſt he reſtored to life again, and giving her a new Skin, repoſed her amongſt the Celeſtial Conſtellations.

SECT. II.

Jupiter's *Exploits.*

P. WHen *Jupiter* was grown to the Age of a Man, what did he perform, that is worthy of Memory?

M. He overcame in War the *Titans* (of whom more, when we ſpeak of *Saturn*) and the Giants; and alſo delivered his Father *Saturn* from Impriſonment: who forming afterwards a Conſpiracy againſt him, *Jupiter* depoſed him from the Throne, and expelled him the Kingdom: dividing the paternal Inheritance, that there was, together with his two Brothers, *Neptune* and *Pluto*, as more largely will be ſhewn in its proper place, when we ſpeak of each apart. In fine, he ſo aſſiſted and obliged all Mankind by the great Favours that he did, that he not only thence obtained the Name of *Jove*, *quaſi juvans pater*; but he came to be advanced alſo unto divine Honors, and to be eſteemed *the common Father both of the Gods and Men.* Amongſt ſome of his more illuſtrious Actions, we

Cic. 2. de nat. Deor.

ought to remember the Story of *Lycaon*. For there coming a Report to *Jupiter*'s Ear, concerning the Wickedneſs and great Impiety of Men, to be informed the more certainly in the Truth thereof, he deſcended, it is ſaid from Heaven down to the Earth, and came into the Houſe of *Lycaon*, King of *Arcadia*. Where declaring himſelf to be a God. *Lycaon* whilſt others were preparing to offer Sacrifices to him, made him the Subject of his Deriſion; and to aggravate the Matter, for Trial whether *Jupiter* was or no indeed the God that he pretended to be, he kills one of his Domeſtick Servants, and roaſts and boils the Fleſh of him, and ſets it before *Jupiter* for his Entertainment: who abominating the Barbarity of the Man, fired the Palace with Lightning, and turn'd *Lycaon* into a Wolf. *Ovid. Met. l.* 1.

Apollon. 4. Argon. *P.* Are there no other Exploits of his?

M. Yes indeed; but they are none of the moſt honorable, and 'tis almoſt a ſhame to mention them. For what ſort of Lewdneſs is there in the World, that he was not guilty of? Or what Infamy is there not branded upon his Name? To touch only upon a few of his Actions of this kind, out of an infinite Number of them.

Doroth. 2. Metam. 1: He debauched his Siſter *Juno*, who was born at the ſame Birth with him, with pretences that he would marry her: as how many more Ladies does that pretence delude even to this day? In this Adventure he transformed himſelf into the ſhape of a Cuckow.

2. He got his Will of *Danae*, the Daughter of *Acriſius*, King of the *Argives*, tho her Father had

had ſhut her up in a Tower, upon an Admonition he had received from an Oracle, that it ſhould happen he ſhould come to be killed by his Grandſon. For changing himſelf into *a Shower of Gold*, he glided through the Roof and Tiles of the place down into the Lady's Lap. As what place is there any where, that is ſo guarded and fortified, that Love cannot contrive to get a paſſage into it? Is there any Heart ſo very hard and Iron-like, that Money cannot ſoften it? What Way, what Paſſage, what Undertaking is there, but it is open and ſafe (*converſo in pretium Deo*, Horat.) *to a God who turns himſelf into Money to make the Purchaſe.* Ovid. 4. Metam.

3. He corrupted *Leda*, the Wife of *Tyndarus* King of *Laconia*, in the ſimilitude of a Swan: concealing under the Whiteneſs of that Skin the Foulneſs of his Affections, and hiding the Diſhoneſty of his Mind by the Genteelneſs of the Veil. And this Artifice too is oftentimes parallel'd in the World. Arat. in Phænom.

4. He corrupted *Antiope*, the Wife of *Lycus* King of *Thebes*, in the likeneſs of a Satyr. Ovid. 6. Metam.

5. He did the ſame with *Alcmena*, the Wife of *Amphitryon* in her Husband's abſence, in the likeneſs of *Amphitryon* himſelf. Id. ibid.

6. He inflamed *Ægina*, the Daughter of *Æſopus*, King of *Bœotia*, with Love, in the ſimilitude of Fire, (ſee the Suitableneſs of the Metamorphoſis to the Action:) and ſo robb'd her of her Virginity. Ibid.

7. He lay with *Clytoris*, a Virgin of *Theſſalia*, of great Beauty, by metamorphoſing himſelf into what? O ridiculous, an Ant! And many times indeed it is ſo, that great Miſchiefs ariſe from very ſmall Beginnings. Arnob. ap. Gyr.

Boccat. l. 5. de Gen. Deor.

8. The Nymph *Caliſto*, (for that was her Name) the Daughter of *Lycaon*, the King of *Arcadia*, loſt her Virginity to him, in the time that he counterfeited, which is very ſtrange, the Modeſty and Countenance of *Diana*. And yet he did not protect her from the Diſgrace, that afterwards follow'd upon it. For as ſhe began to appear big, and was waſhing her ſelf in the Fountain, in company with *Diana*, and the other Nymphs, the Fault detected it ſelf, ſo that ſhe was ignominiouſly turn'd out, and chang'd by *Juno* into a *Bear*. Stay, I miſtake. Her Diſgrace was indeed taken off by *Jupiter*, by his advancing the Bear to the Honor to be a Conſtellation; which is commonly called *Urſa Major*, and by the *Greeks*, *Helice*, to this day.

Vir. 5. Æn. Ovid. 10. Metam.

9. He ſent an Eagle to ſnatch away the pretty Boy *Ganymede*, the Son of *Tros*, as he was hunting upon the Mountain *Ida*. Or making himſelf rather the Eagle, he took him in his Claws, and carried him up to Heaven, and kept him for his pleaſure, giving him the Office of *Nectar-maker, and Cup-Bearer to the Gods*. And ſo he did to *Aſteria*, the Daughter of *Coeus*, a young Lady of the greateſt Modeſty, whom he raviſhed and carried in Eagles Claws; for he ſeem'd to be an Eagle.

Fulgent. Plac.

Ovid. 6. Met.

10. He corrupted, and took with him into *Crete*, *Europa*, the Daughter of *Agenor* King of *Phenicia*, in the form of a curious white Bull. See how many ſeveral Beaſts a perſon reſembles, who hath once deveſted himſelf of his Modeſty! And under how many various Fables, is this one Truth repreſented, that the very Gods by practices of impure Luſt become as Brutes.

The

The Bull in reality was but the Ship, which had the Sign of a Bull upon it, in which *Europa* ſailed; in like manner as the Horſe *Pegaſus*, which was painted upon *Bellerophon*'s Ship, and the Ram which was painted upon that of *Phryxus* and *Helle*, created ample matter of Fiction for the Poets. But to return to our Fable. *Cadmus*, Brother to this *Europa*, having in vain ſought for her all about, and not daring to go home to his Father, without her, who had baniſh'd him from his ſight till he found her, Ovid. 3 Metam.

— *Facto pius & ſceleratus eodem.* (Ov. Met.)
Unnatural and pious both at once.

He built the City *Thebes*, not far from the Mountain *Parnaſſus*: and whereas his Companions, that were with him, hap'ned to be devoured by a certain Serpent, as they went abroad to fetch water, he, to revenge their Deaths, ſlew that Serpent: whoſe Teeth he took out, and by the Advice of *Minerva* ſowed them, and ſuddenly a Harveſt of Soldiers all in Arms ſprouted up; who quarrelling amongſt themſelves, with the ſame Speed that they grew up, mowed one another down again, except Five only, who lived to people afterwards theſe parts. At length *Cadmus* and his Wife *Hermione* or *Harmonia*, having experienced the Inconſtancy of the Fortune of this World in a great many Inſtances, were themſelves changed into Serpents. He is ſaid to have invented Sixteen of the Letters of the *Greek* Alphabet: as α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ, (to which *Palamedes*, in the time of the *Trojan War* added thoſe Four, θ, ξ, φ, χ,) to have alſo

Plin. l. 5. c. 29. Cæl. 39. c. 24. taught the manner of Writing in Proſe, and to have been the firſt amongſt the *Greeks* who conſecrated Statues to the Honor of the Gods.

Now of this Fable, the *Hiſtorical* Meaning may be as follows. *Cadmus* was in truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates; of the Number of thoſe mentioned by *Moſes* in *Gen.* 15. 9. Which *Kadmonites* were the ſame with the *Hevæi*, who poſſeſſed the Mountain *Hermon*, and were thence alſo called *Hermonæi*: and ſo it came to paſs, that the Wife of *Cadmus* had the Name of *Harmonia*, or *Hermione*, from the ſame Mountain. And why is it ſaid, that *Cadmus*'s Companions were converted into Serpents, but becauſe the Word *Hevæus* in the *Syriack* ſignifies a Serpent? The Ambiguity of another Word in that Language occaſioned the Fable, that armed Soldiers ſprouted forth from the Teeth of the Serpent. For the ſame Word ſignifies both *Serpents Teeth* and *brazen Spears*, with which *Cadmus* the firſt of all Men armed his Soldiers in *Greece*, being indeed the Inventor of Braſs, inſomuch that the Oar of which Braſs is made, is from him even now called *Cadmia*. As to the Five Soldiers, which are ſaid to ſurvive all the reſt of their Brethren, who ſprouted up out of the Teeth of the Serpent, the ſame *Syriack* Word ſignifies *Five*, and alſo *a Man ready for Battel*, according as it is differently pronounced. *Bochartus Geogr.*

Hygin. c. 274.

Plin. l. 34. c. 1. 10.

SECT. III. Jupiter's *Names.*

P. HOW many Names had *Jupiter?*

M. There is hardly any numbering of them,

them, he contracted so very many either from the places where he lived and was worshiped, or the things that he did. The more remarkable I will here set down Alphabetically.

The *Greeks* called him *Ammon* or *Hammon*, *Arenarius*, *Sandy*, from Ἄμμος, *arena*. Accordingly he was worshiped in *Libya* under the Figure of a Ram, because when *Bacchus* was a-thirst in the Fabulous Tracts of *Arabia*, and implored the Assistance of *Jupiter*, *Jupiter* appearing in the Form of a Ram opened a Fountain with his Foot, and discovered it to him. Plut. in Osir. V. Cur. l. 4.

The *Babylonians* and *Assyrians* understood him by the Name of *Belus* their King, the impious Author of Idolatry; whom, by reason of the Incertainty of his Descent, they believed to have been without Father or Mother; and so took his Name, to signifie the first of all the Gods; which in different Places and Language, became afterwards changed into *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*. Beros. l. 4. Euseb. l. 1. præp. Eu. Hier. 1. in Oseam.

Capitolinus was a Name that was given to *Jupiter* from the *Capitoline* Hill in *Rome*; upon the top whereof he had a famous Temple, which was first designed for him by *Tarquinius Priscus*, but erected by *Tarquinius Superbus*, and dedicated by *Horatius* the Consul, being the first great Temple that was built in that City. He was besides epitheted *Tarpeius* from the *Tarpeian* Rock; because this Temple was situated upon a part of that Rock. And we find him styled, from the Consideration of his Ability and his Will to do good, no less than *Optimus Maximus*. *Wherefore*, says *Tully*, *thou Capitoline Deity*, *Quem propter beneficia Populus Romanus Optimum*, *propter vim Maximum appellavit*, *&c.* Cic. 1. de nat. Plin. Liv. Plut. Tacit. 19.

Custos

Apul. de mundo Senec. 2. qu. nat.

Cuſtos is a Title given him in *Nero's* Coins, in which ſitting on a Throne, he bears in his Right Hand Thunder, and in his Left a Spear with this Inſcription, *Jupiter Cuſtos.*

Varr. de ling. lat.

Anciently in ſome Forms of Oaths he was commonly called *Dieſpiter, quaſi Dii pater*; as by and by we ſhall further remark under the Word *Lapis*. *Macrobius* (in *Saturnal.*) ſays, the *Cretans* call'd him directly, *Diem.* And amongſt the *Galls* alſo there was heretofore a *God* of the Name of *Dieſpiter*: whence ſome are of opinion, that the *French* Word, *Ouy Dea*, which is altogether the ſame with the *Greek* ναὶ τὸν Δία, hath been derived down to theſe Times. *Bochartus in Geogr.*

The Title of *Dodonæus* came from the City *Dodona* in *Chaonia*, which was ſo called from *Dodona*, a Nymph of the Sea. Near to which City there was a Grove ſacred to *Jupiter*, which was planted with Oaks, and famous for the Reſidence of the ancienteſt Oracle in all *Greece*. Two Doves delivered Reſponſes there to ſuch as conſulted it. Or as others uſe to ſay, the Leaves of the Oaks themſelves became vocal, and gave forth Oracles.

Alex. ab. Al. 6. c. 2.

That of *Elicius* is a Signification, *quod Cælo precibus eliciatur*; *Becauſe the Prayers of Men may bring him down from Heaven.* For ſo Ov. in *Faſt.* 3.

Eliciunt cælo, te Jupiter; unde Minores
Nunc quoque te celebrant, Eliciumque vocant:
When from high Heav'n our Prayers bring thee down,
Th' Name Elicius *thy Deity we own.*

That of *Feretrius* is derived either *à ferienda*, his ſmiting of his Enemies; or *à ferenda pace*, according

according to *Festus* (forasmuch as the Scepter that the several parties swore by, together with the Flint-stone that they struck the Covenant withal, was fetched out of *Jupiter*'s Temple;) or else a *ferendis spoliis*, from the carrying of the *Opima Spolia* to the said Temple; Such as those were, that *Romulus*, the first of all men, presented to *Jupiter*, after he had slain *Acron*, King of *Cænina*; and *Cornelius Gallus*, in the second place, offered, after his Conquest over *Tolumnius*, King of *Hetruria*; and *M. Marcellus*, the third, upon his Victory over *Viridomarus*, King of the *Galls*, of whom *Virgil* says. Plut. in Rom. Dion. 2

Tertiaque arma Patri suspendes arma Quirino.
Their vanquisht Arms thrice to the God shall give. 6. Æn. & Serv. ibid.

The Spoils called *Opima*, were such therefore, as one General took from another General of the Enemy, in Battel.

Fulminator, Κεραυνιος the *Thunderer*, is *Jupiter*'s Title upon the account that it was thought to be his peculiar Office to Thunder, according to that of the Poet, Horat. 3. Carm.

——— *O qui res hominumque Deumque*
Eternis regis imperiis & fulmine terres. Virg. Æn.
Who Men and Gods by thy eternal Law
Dost rule, and with thy mighty Thunder aw.

In *Lycia* they worshipped him under the name of *Gragus*, Γεγιος, and *Genitor*, as we find in *Lycophron*. Ap. Lycoph. Virg. 1. & 4. Æn.

In *Ægium*, about the Sea-Coast, he is said to have had a Temple with the name of *Homogynus*.

At *Præneste*, he was celebrated in the quality of *Imperator*. There was a most famous Statue of him at that place, which was afterwards translated to *Rome*. Pausan. & Hesych. Liv. 16.

Latialis

Cic. pro Mil. 86. Dion. l. 4. *Latialis* was his Epithet, as he was worſhipped in that antient part of *Italy* called *Latium:* whence the *Latinæ feriæ* are denominated: to which all the Cities of *Italy*, who deſired to partake of the benefit of the Sacrifices, reſorted, and brought to him divers Oblations; and particularly there was a Bull ſacrificed at thoſe Feſtivals, in the common name of them all, whereof every one took a part.

The name of *Lapis*, or as others write it, *Lapideus*, underſtands the Oath conceived by the *Romans* to be of all the moſt ſacred, of ſwearing *per Jovem lapidem.* And it is derived either from the King *Lapis*, who was preſented to *Saturn*, when *Ops* his Wife ſaid it was *Jove*; in which ſenſe *Euſebius* (in Chronic.) ſays, that *Lapis reign'd in Crete*; or from *Lapide ſilice*, the Flint-ſtone, which in ſtriking of Covenants the party that ſwore held in his hand, and ſaid; *Si ſciens fallo, ita me Dieſpiter, ſalva urbe arceque, bonis ejiciat, ut ego hunc lapidem: If knowingly I deceive, ſo let Dieſpiter, ſaving the City and the Capitol, caſt me away from all that's good, as I caſt away this Stone:* with which he threw the Stone away. There was another form of ſtriking of Covenants in uſe amongſt the *Romans*, not unlike this, which it will be not amiſs to adjoyn here; *Si dolo malo aliquando fallam, tu illo die, Jupiter, me ſic ferito, ut ego hunc porcum hodie feriam; Tantoque magis ferito, quanto magis potes, polleſque. If with evil intent at any time I deceive, Thou upon that day* Jupiter; *ſo ſtrike me, as I this Swine to day ſhall ſtrike, and ſo much the more ſtrike thou, as thou the more able and skilful art to do it,* with which he ſtruck down the Swine.

Cic. 7. Epiſt. 12. In Chron. Feſt. ap. Lil. Liv. l. 1.

Luca-

Lucetius, coming from *Luce* in the old *Thuſcan* language, ſignifies the ſame with *Dieſpiter* in the *Latine*. Which Title belongs to *Jupiter*, ſays *Gellius*, *quod nos die ac luce, quaſi vita ipſa afficeret ac juvaret: becauſe he affects and comforts us with the light of the day, as much as with life it ſelf.* Or as *Feſtus* hath it, becauſe he was believed to be the cauſe of Light. Serv. 9. Æn.

The People of *Elis* uſed to celebrate him by the Title of *Martius*, *Martial*, Ἄρειος Ζεύς. Plut. in Pyrrho.

Muſcarius, Ἀπόμυιος, *Muſcarum abactor*, the *confounder of Flies* was another of his Names; Becauſe when *Hercules* had been interrupted at his religious Exerciſes with a multitude of Flies, and had thereupon offered a Sacrifice to *Jupiter*, the Sacrifice was no ſooner finiſhed, but the Flies were every one gone. Pauſan. 5. Eliac.

Nicephorius, Νικηφόρος, *Victory-bearing*, at whoſe Oracle *Adrian* afterwards Emperor, was told that he ſhould be promoted to the Empire. *Livy* often makes mention of him; and many Coins are to be ſeen, with the Image of *Jupiter* bearing Victory in his hand. Æl. Spart. in ejus vita.

He was called alſo *Opitulus* and *Opitulator*, *quaſi opis lator*. And *Centipeda*, in denotation of his ſtability: becauſe a thing is ſuppoſed to ſtand the faſter, the more feet that it hath. To the like purport, they entituled him *Stabilitor* and *Gillus*, the *ſupporter* and *rafter* of the World. *Almus* alſo and *Alumnus*, becauſe he cheriſheth all things: and *Ruminus* from *Ruma*, the Pap, by which he nouriſheth Animals. Feſt. Aug. 7. de civit.

His Title of *Olympius* is either derived from his *præceptor*, *Olympus*; or from Ὄλυμπος, the Heavens, in *Greek*, or from the City *Olympia*, which Pauſ. At. & Eliac. Liv. 14. dec. 3.

which ſtood near the Mountain *Olympus*, and was antiently celebrated far and near for a Temple there that was dedicated to *Jupiter*, and the Games that were ſolemnized at this City every five years. To this *Jupiter Olympius* the firſt Cup was ſacrificed at their Feſtivals.

Pollux.

When the *Galls* beſieged the Capitol, there was an Altar erected to *Jupiter* with the Title of *Piſtor*, from *pinſendo:* becauſe he put it into the minds of the *Romans* to make loaves of Bread and throw them down into the *Gall's* Tents: who thereupon raiſed the Siege.

Ovid. 6. Faſt. Lact. l. 1 2. Liv. l. 5.

The *Athenians* erected a Statue to him, and worſhipped it, upon the Mountain *Hymettus*: giving him in that place the Title of *Pluvius* which is mentioned by *Tibullus*,

Phurnut. in Iovin.

Arida nec Pluvio ſupplicat herba Jovi.
Nor the parcht graſs for Rain from Jove does call.

Prædator was another of his Names. Not as though he protected Robbers, but becauſe out of all the Booty that was taken from the Enemy, one part thereof was ſtill due to him. For when the *Romans* went to War, it was a Cuſtom with them, to devote a certain part of the ſpoil that they ſhould get to the Gods; and for that reaſon there was a Temple at *Rome* dedicated to him by the name of *Jupiter Prædator.*

Serv. 5. Æn.

Quirinus. See for this Name, the Verſe above cited out of *Virgil*, under the word *Feretrius.*

Rex and *Regnator* are his common Titles in *Virgil*, *Homer*, and *Ennius.*

Divum atque hominum Rex. Æn. 1. & 10.
Summi regnator Olympi. Æn. 7.
King of Gods and Men.
Ruler of the higheſt heaven.

Stator

Stator comes from *Stando* or *ſiſtendo*. For when *Romulus*'s Soldiers fled in the Battel with the *Sabines*, and *Jupiter* put a ſtop to their flight, *Romulus* to expreſs his gratitude for the ſame, conſecrated a Temple to him, with the Title of *Jupiter Stator*. *Livy* brings in *Romulus* thus praying to *Jupiter* on that occaſion, *lib.* 1. *At tu pater Deum hominumque hinc ſaltem arce hoſtem, deme terrorem Romanis, fugamque fœdam ſiſte, Hic ego tibi templum ſtatori Jovi, quod monumentum ſit poſteris tua præſenti ope ſervatam urbem eſſe, voveo. But thou, O Father of the Gods and Mankind, at this place at leaſt drive back the Enemy, take away the fear of the* Romans, *and ſtay their diſhonourable flight. And I vow to build a Temple to thee upon the ſame, that ſhall bear the name of* Jupiter Stator, *for a monument to Poſterity; That it was from thy immediate aſſiſtance that the City received its preſervation.* Lib. 1.

The *Greeks* called him by the name of Σωτὴρ, *Servator*, the *Saviour*, in commemoration that he delivered them from the *Medes*. *Conſervator* alſo is a Title given him in divers of *Dioclesian*'s Coins: in which there is his Effigies ſtanding, with Thunder brandiſhed in his right hand and a Spear in his left, and this Inſcription, *Conſervatori*. In others, inſtead of Thunder he holds forth a little Image of Victory with this Inſcription, *Jovi Conſervatori orbis*, to *Jupiter the Conſervator of the World*. Strabo, l. 9. Arrian. 8. de geſt. Alex.

The *Augures* invocated him by the names of *Tonans* and *Fulgens*. And the Emperor *Auguſtus* dedicated a Temple to him by the ſame; in which there was a Statue of *Jupiter*, that had a little *Bell* hanging by it by the order of that Emperor: Cic. 1. de nat. Dio. l. 54.

Ap. Lyl. Gyr. fine. 2. Emperor; *Orpheus* also Entitules him Βεττατῶ, and *Apuleius*, *Tonitrualis*, the Thunderer: and there is an Inscription to be seen upon some Stone which is at *Rome*, *Jovi Brontonti.*

Pausan. ap. eund. *Trioculus*, Τειόφθαλμῶ, was another of the Epithets that the *Greeks* gave him, supposing him to have three Eyes; one for the Heavens, another for the Earth, and another for the Sea. There was a Statue of him of this kind in *Priamus*'s Palace at *Troy*: which, besides the two Eyes which it had in the like manner as other Statues, was done with a third Eye in the middle of the Forehead.

Cic. 5. de nat. Gell. l. 5. Ovid. in fast. *Vejovis* or *Vejupiter*, and *Vedius*, that is, *little Jupiter*, as a Figure of *Jupiter*, not with *thunder* in his Hand as his other Statues had, but with short Spears directed as though he angrily threatned to throw them at you. The *Romans* accounted this Deity to be one of those that they observed to be fatal and noxious: and therefore they worshipped him only, that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter* at *Rome*, by the Title of *Ultor*, the *Avenger*, according to *Pliny*. Lib. 36. c. 15.

Lib. 36. 15. Ser. i. Æn. Cic. pro. Deir. Plut. qu. Rom. Demost. or. de legation. Phurnut. de Jov. He was likewise called *Xenius* or *Hospitalis*, *Hospitable*; as being supposed the author of the Laws and Customs concerning Hospitality. Whence the *Greeks* called those Presents, that were used antiently to be given to Strangers, and which the *Romans* called *Lautia*, by the name of *Xenia.*

Ζεὺς, the proper name of *Jupiter*, is derived ἀπὸ τῆς ζωῆς; signifying, that it is He, who gives life to Animals.

SECT.

SECT. IV. *The Signification of the Fable, and what is understood by the Name of* Jupiter.

P. YOU have told us the Dreams of the Poets about *Jupiter*; now pray, Sir, let us know what the Historians and Mythologists affirm of him.

M. With all my Heart. There was a *Jupiter*, who was King of *Crete*, and contemporary, according to *Eusebius*, with the Patriarch *Abraham*. This *Jupiter* deposed his Father, and afterwards divided by lot the Kingdom with his two Brothers, *Neptune* and *Pluto*. And the Lots falling out so, that the Eastern Quarter of the Country was *Jupiter's*; the Western, *Pluto's*; and the Maritime Parts, *Neptune's*; they took occasion from hence to feign, that *Jupiter* was the King and God of the Heavens, *Neptune* of the Sea, and *Pluto* of Hell. Nay, so great did the Name of *Jupiter* become amongst Posterity, that all Kings and Princes were from him called *Joves*; and their Queens, *Junones*; from *Juno* the Wife of *Jupiter*. Apud Salian. in Ann. & Epitom. Tursell.

As for the *Mythologists*, or the Interpreters of Fables, I shall only observe this of them by the way. There is, as to these kind of Things such a vast Diversity of Opinions amongst them; and, which yet is worse, the Accounts that many of them give are so witless and impertinent, so incongruous to the very Fables which they pretend to explain, that I think it better to write nothing after them, than to trouble the Reader with what is not likely to give him Satisfaction: which being the Aim of my Labour

bour; where I see I cannot effect it, I shall pass the Business over in silence, and leave it to every ones Discretion to devise his own Interpretations. And it is better, that himself should be the Author of his Mistake, than to be led into it by another; in as much as a Slip of our own is less valued, than when a second person surprizes us unawares, and hurries us on by violence any whither to our Hurt. Yet whenever the place requires, that I give my Expositions upon these Fables for the Discovery of some Meaning that is not repugnant to the common Sense that Men have of Things, I shall not be so far wanting to my Reputation, as to be an occasion to any to tax me justly with negligence; as for instance may be seen in this first Fable, and the various Opinions that follow concerning the Signification of the Name *Jupiter*, whereby you may guess at the rest.

Cic. 2. de nat. Deor. The *Natural Philosophers* many times understand the *Heavens*, by the Name of *Jupiter*: whence come those Phrases, *Jove tonante, fulgente, &c.* for Thunder; and that of the Poet, *Virg. Æn.* 10.

Panditur interea domus omnipotentis Olympi.
Mean while the Palace of th' Omnipotent
Is open'd wide.

Theocr. Ecl. 4. Others will have the Air, and the things that are therein contained, to be all signified by the same Name: as Thunder, Lightning, Rain, 1. Od. Meteors, and the like. In which Sense that of *Horace* is understood.

Jacet sub Jove frigido: Lodges in the cold Air.

Homer. Iliad. Which is the same with that which we commonly call *Sub Dio*, ἀπὸ τῦ Διὸς, *Jupiter*. There are some

ome on the contrary, who give to the Air the Name of *Juno*; and to Fire, that of *Jupiter*; which warms the Air, and makes it ſubſervient to the Generation of Things. Others again call the Sky, *Jupiter*; and the Earth, *Juno*; because it is out of the Earth, that all things ſpring: which *Virgil* hath elegantly expreſſed in theſe Verſes: 2. *Georg.* Lucret. l. 1.

Tum pater omnipotens, fœcundis imbribus æther,
Conjugis in gremium lætæ deſcendit, & omnes
Magnus alit, magno commiſtus corpore fœtus.
In fruitful Showers, th' Almighty from above
Deſcends i'th' Lap of his delighted Love,
And great He with the mighty Body join'd,
Both propagates, and foſters every kind.

Ogilb. *Euripides* was of this latter Opinion, when he ſaid, that the Sky was to be called *Summus Deus*, the Great God. But not *Plato*. For he thought, that the *Sun* was as *Jupiter*; and *Homer*, together with *Euripides* already cited, make him to be the ſame with *Fate:* which Fate, as *Tully* defines it, (*de Divinat.*) *æterna cauſa rerum, cur ea quæ præterierint facta ſint, & ea quæ inſtant, fiant, & ea quæ conſequuntur, futura ſint. The Cauſe from all Eternity, why ſuch things as already paſt, were done; and why ſuch things as are a doing at preſent, be as they are; and why ſuch things as are to follow hereafter, ſhall follow accordingly.* In fine, there are others, who by the Name of *Jupiter* will have the *Soul of the World* to be ſignified, which is diffuſed not only through all human Bodies, but likewiſe through all the parts of the Univerſe, as *Virgil* ingeniouſly expreſſes it in theſe Verſes: *Æn.* 6. Ap. Cic. 2. de nat. In Phædro. Odyſſe. In ſupp. & Troad. 1. de div. Arat. inſt. Aſtron.

——Cœlum ac terras, campoſque liquentes
Spiritus intus alit, totamque infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.
The Heaven and Earth, and the vaſt watery Main
A Spirit feeds within, which cloſely join'd
Acts the vaſt Maſs with an embodied Mind.

As for the moral Signification of the Fables, it would be an endleſs and an impertinent Labour to inſiſt upon it. It is free, as I ſaid above, for every one to fancy what he pleaſes, and abound in his own Senſe according to the Proverb.

CHAP. V.

APOLLO. *His Image.*

Horat. l. ad Callimach,

P. BUT who is that Beardleſs and unſhaven Youth, with a Bow and Arrows in his Right Hand, and a Harp in his Left, that hath a Coronet of Laurel upon his Head, and his Garment's all of Gold?

Porphyr. l. de ſole.

M. It is the Image of *Apollo*: who is ſometimes deſcribed with a Shield in one Hand, and the *Graces* in the other. And becauſe he is ſuppoſed to have a *Triple* Power, in Heaven, the Earth, and Hell; in the Firſt as *Sol*, the Second as *Liber*, and the Third as *Apollo*; he uſes often to be painted with theſe Three Things, a Harp, a Shield, and Arrows. The Harp to ſignifie his Quality, as he is in Heaven, becauſe of the Harmony of Things there: the Shield, to denote

note his Relation to the Earth, and the Health and Safety that he gives to Bodies in it: the Arrows, to ſhew that he is as it were an infernal King, and caſts down into Hell all ſuch as he ſmites with them.

SECT. I. *His Deſcent.*

P. WHat Family was *Apollo* born of?

M. You muſt know firſt, how many *Apollos* there were.

P. How many then?

M. Four. The firſt and ancienteſt whereof was he, who was born of *Vulcan:* the Second was a *Cretan,* a Son of the *Corybantes:* the Third was born of *Jupiter* and *Latona:* the Fourth, an *Arcadian,* called by thoſe of that *Country, Nomius. But tho,* as *Cicero* ſays *de Nat. Deor. lib.* 3. *there were ſo many* Apollos, *Reliqui omnes ſilentur, omneſque res aliorum geſtæ ad unum Apollinem Jovis & Latonæ filium referuntur: Yet the reſt of them are all unſpoken of, and all that they did is referred to the perſon of one only, who is he, that was born of* Jupiter *and* Latona.

P. In what place was it, that *That Apollo* the Son of *Latona* was born?

M. Your Queſtion does not demand ſo much, as I will tell you in my Anſwer. The Buſineſs was thus, as the Fable goes. *Latona,* the Daughter of *Coeus* the *Titan,* having lain with *Jupiter,* conceived of Two Twins by him: which ſo incenſed *Juno,* that ſhe ſet the Serpent *Python* upon her: and *Latona,* to eſcape the Serpent, betook her ſelf into the Iſland *Delos;* where ſhe brought forth *Apollo* and *Diana* both at a Birth. *Heſiod.* Heſiod. in Theod.

SECT. II. *Actions of* Apollo.

P. BY what Means was it, that *Apollo* came to be advanced to thoſe ſupreme Honors of being a God?

M. By theſe Four eſpecially: The Invention of *Phyſick*, *Muſick*, *Poetry* and *Rhetorick*: and ſo he is ſuppoſed to preſide over the *Muſes*. The Arts of *Divining*, and ſhooting with Arrows are alſo attributed to him: therefore having, infinitely obliged Mankind by theſe Favours, they *deifyed* him. Hear how gloriouſly himſelf repeats his Accompliſhments of Mind and Nature, where he ſets himſelf out to the flying *Nymph* in *Ovid*, that he was in love with.

Ovid. Metam.

——*Neſcis, temeraria, neſcis*
Quem fugias, ideoque fugis.
Jupiter eſt genitor. Per me quod eſt quodque fuit que,
Eſtque patet. Per me concordant carmina nervis.
Certa quidem noſtra eſt, noſtra tamen una ſagitta.
Certior in vacuo quæ vulnera pectore fecit.
Inventum Medicina meum eſt. Opiferque per orbem
Dicor, & herbarum eſt ſubjecta potentia nobis.
From whom thou fly'ſt thou know'ſt not, therefore fly'ſt.
Jove *is my Father. What ſhall be, hath been,*
Or is, *by my inſtructive Rays is ſeen.*
Immortal Verſe from our Invention ſprings;
And how to ſtrike the well concording Strings.
My Shafts hit ſure, yet he one ſurer found,
Who in my empty Boſom made this wound.
Of Herbs I found the Vertue, and through all
The World they me the great Pyſician call.

P. What memorable Things did he perform, that you know?

M. Very many: but eſpecially theſe.

1. He

1. He deſtroyed with his Arrows every one of the *Cyclopes*, who were the Forgers of *Jupiter*'s Thunderbolts; to revenge the Death of *Æſculapius* his Son, whom *Jupiter* had killed with Thunder, becauſe by the Help of his Phyſick he brought the dead to life again. Wherefore for this Fact, being caſt down from Heaven, and deprived of his Divinity, expoſed to the Calamities of the World, and commanded to paſs his Time in Baniſhment upon Earth, he was compelled by want to take up with the Employment of *Neatherd* to *Admetus*: where, weary of his Leiſure hours, and contriving how to ſpend them with ſome pleaſure, he firſt invented and formed to himſelf, it is ſaid, a Harp. After this *Mercury* took by chance an opportunity to drive away by ſtealth a few of the Cattel of his Herd: for which, as *Apollo* was complaining againſt him, and threatning what he would do to him, unleſs he brought the ſame Cattel back again, his Arrows were ſtoln from him too by *Mercury*, ſo that he was forced then to lay aſide his anger, and make a laughing matter of all. Lucian. dial. mor. Pauſan. in Eliac. Horat. 1. Carm.

2. He raiſed the Walls of the City of *Troy*, by nothing but the Muſick of his Harp; if we may believe that of the Poet; *Ovid. Epiſt. Parid.*

Ilion aſpicies, firmataque turribus altis
Mœnia, Apollineæ ſtructa canore lyræ.
Troy *you ſhall ſee, and divine Walls admire,*
Built to the Conſort of Apollo's *Lyre.*

Some ſay, there was a Stone to be ſeen, upon which *Apollo* laying down his Harp only, the Stone by the very touch of it became ſo melo- Pauſan. in Attic.

dious, that whenever it was ſtruck with another Stone, it ſounded like a Harp.

3. It was his Misfortune to be the occaſion of the Death of *Hyacinthus*, a pretty and an ingenious Boy, that he loved. For whilſt *Hyacinthus* and he were playing together at *Quoits*, *Zephyrus*, out of revenge, to ſee *Hyacinthus* love *Apollo* more than he did him, took an opportunity to puff the Quoit, that *Apollo* caſt, againſt *Hyacinthus*'s Head; which gave him ſuch a Blow, that he died. Therefore as an Atonement for this Accident, *Apollo* cauſed the Blood of the Youth, that was ſpilt upon the Earth, to produce the Flowers of *Violets*. *Ovid. Metam. lib.* 10.

Ecce, cruor qui fuſus humi, ſignaverat herbas,
Deſinit eſſe cruor, Tyrioque nitentior oſtro,
Flos oritur, formamque capit, quam Lilia: ſi non
Purpureus color his, argenteus eſſet in illis.
Behold the Blood which late the Graſs had dy'd,
Was now no Blood, from whence a Flower full-blown,
Far brighter than the Tyrian *Scarlet ſhone,*
Which ſeem'd the ſame, or did reſemble right
A Lily, changing but the Red to White. Sands.

He was a great Lover beſides of *Cypariſſus*, another very pretty Boy; who having unfortunately killed a fine Deer, that he exceedingly delighted in, and had brought up from a Kid, became ſo melancholy for the Loſs thereof, that he killed himſelf at laſt with the Grief of it. And *Apollo*, in pity to his Caſe, changed him into the Tree of his own Name, the Cypreſs, according to the laſt Requeſt which he made to the Gods, when he died. *Ovid. Metam. lib.* 10.

—*Ut*

——*Ut tempore luget omni*
Ingemuit, triſtiſque Deus, lugebere nobis
Lugebiſque alios, aderiſque lugentibus, inquit.
Implores, that he might never ceaſe to mourn
When Phœbus *ſighing, I for thee will mourn,*
Mourn thou for others, Herſes ſtill adorn. Sands.

For Cypreſs is a Dreſs for Funerals.

4. The Virgin *Daphne*, ſo famous for her Modeſty, was *Apollo*'s infinitely beloved Miſtreſs: who running away from him, and he following her, cauſed her ſelf, for the preſervation of her Chaſtity, to be changed into a *Laurel*: which is a Tree of the like Honor with that of her own; not ſuffering it ſelf to be corrupted with the Violence either of Cold or Heat, but is always flouriſhing, always pure. There is a Story about this Virgin-Tree, remembred by *Libanius*, that deſerves, at leaſt, our Admiration, tho it does not our Belief. A certain Painter was a going to draw the Picture of *Apollo* upon a Table, that was of the Wood of the Laurel: and it is ſaid, he could not poſſibly make his Colours to faſten upon it: as tho the dead Trunk was ſenſible, and did abhor to bear the Picture of the impure Deity, as much as if *Daphne* her ſelf was living within it. Ovid. 10. Metam. Liban. in progym.

5. He had a Deſign alſo, a long time together, upon the Nymph *Bolina*; but never could compaſs it: for ſhe choſe rather to throw her ſelf into a River, and be drowned, than yield to his laſcivious Flames. Nor did her unconquerable Modeſty go without its Reward. She gained her ſelf an Immortality by dying ſo, and ſacrificing her Life in the Defence of her Virginity, not only overcame *Apollo*, but the Paſ. l. 7.

very Powers of Death. She became immortal.

6. *Leucothoe*, the Daughter of *Orchamus* King of *Babylon*, was not equally tenacious of her Chaſtity: for ſhe yielded at laſt to *Apollo*'s Amour. And her Father not enduring the Brand of ſuch a Diſgrace upon his Family, buried her alive. *Ovid. Met. lib.* 4.

——defodit alta
Crudus humo, tumulumq; ſuper gravis addit arenæ.
—— He his Diſhonour
Entombs alive, and caſts a Mount upon her.

Apollo was indeed much troubled at this; but ſince he could do nothing elſe for her,

Nectare odorato ſparſit corpuſque locumque,
Multaque conqueſtus, Tanges tamen æthera, dixit.
Protinus imbutum cæleſti nectare corpus
Delituit, terramque ſuo madefecit odore.
Virgaque per glebas, ſenſim radicibus actis,
Thurea ſurrexit, tumulumque cacumine rupit.
He ſteeps the place and body in a flood
Of fragrant Nectar; much bewails her end:
And ſighing ſaid, yet ſhalt thou Heav'n aſcend:
Forthwith her Body thaws into a Dew,
Which from the moiſt'ned Earth an Odour threw.
Then through the Hill a Shrub of Frankincenſe
Sands. *Thruſt up his Crown, and took his root from thence.*

Ovid. Metam. 4. Theſe Amours of *Leucothoe* and *Apollo* had been diſcovered to her Father by her Siſter *Clytie*; whom *Apollo* alſo loved, but now he deſerted; which made her ſo pine away, with her Eyes continually looking up to the Sun, that ſhe became changed at laſt into a *Heliotrope*, or the Flower that is thence called the *Turn-Sole*.

7. *Apollo*

7. *Apollo* was challenged by *Marſyas*, a conceited Muſician, to a Tryal of Skill at Muſick: wherein getting the better of his Adverſary, he flay'd him for his preſumption to dare to enter into a Diſpute with him: and afterwards converted him into the River of *Phrygia* of the ſame name. *Ovid. Faſt.* lib. 6. Ovid. 6. faſt.

8. But when *Midas*, King of *Phrygia*, was ſo vain to give the Victory to the God *Pan* againſt *Apollo* in a Diſpute, which of the two ſung beſt; *Apollo* did no more to him, but ſtretch out his Ears, till they came to the length and ſhape of thoſe of an *Aſs*. *Met.* lib. 11. Idem 11. Met.

——partem damnatur in unam,
Induciturque aura, lente gradientis aſelli.
Puniſht in that offending part; who bears
Upon his Skull a ſlow-pac'd Aſſes ears.

Midas endeavoured to hide this diſgrace, as well as he could, by his hair: but it being however impoſſible to conceal it from his Barber, he earneſtly begg'd the man, and prevailed with him by great promiſes, not to divulge what he ſaw to any perſon living: till the Barber not being able to contain ſo wonderful a Secret longer, went and digged a Hole, *Ovid. Met. l.* 11.

——Secedit, humumque
Effodit; & domini quales conſpexerit aures
Voce refert parva ——
—— The Man withdraws and digs a pit,
And whiſpers with a low voice into it,
How long his Maſters ears.

that is, whiſpered into the Ditch theſe words, *Aures aſininas habet rex Midas*: *King Midas hath the*

the Ears of an Aſs; then fill'd up the Ditch with the Earth again, and goes away. Now here was perhaps as great a Wonder as was ever heard of. The *Reeds*, that grew out of that Ditch, with the leaſt blaſt of Wind that moved them, would utter the very ſame words again which the Barber had whiſpered into it, *Aures Aſininas habet rex Midas*, *King Midas hath the Ears of an Aſs.*

SECT. III. Names of *Apollo.*

Chryſip. ap. Gyr. Varr. de ling. lat.

SOme derive the name of *Apollo* from *a* & Πολλοὶ as they derive *Sol* in *Latin* from *Solus*, becauſe there is no more than one. It is derived by ſome alſo, παρὰ τὸ ἀπαλλάττειν νόσους, from *his driving away of Diſeaſes*; or ἀπὸ τῆς πάλλειν τὰς ἀκτῖνας, from *his darting of Rays*: *Varro. Plutarch.*

Plut. ap. Phurnut.

Feſtus.

Cynthius is an Epithet of his that is taken from the Mountain *Cynthus* in the Iſland of *Delos*; from whence *Diana* alſo is epitheted *Cynthia* too.

Macrob. & Phurn.

Delius, another, that comes from the ſame Iſland: becauſe he was born there. Or it may be likewiſe derived, ſince *Apollo* by that quality that he ſuſtains in the Heavens is many times underſtood to be the *Sun* itſelf, from the light, with which he makes all things, τὰ δῆλα. clear and manifeſt; according as he is otherwiſe called *Phanæus* from φαίνειν, apparent.

Pauſan. in Attic.

Delphinius is an Epithet that is given him from his killing the Serpent *Python*, which was otherwiſe called *Delphis*: or becauſe he offered himſelf

ſelf to be the guide to the Colony, that was diſpatched under the command of *Caſtalius*, the *Cretan*, in the ſhape of a *Dolphin*. Pauſan.

His Title of *Delphicus* comes from the City *Delphi* in *Bœotia*. A City ſaid to be ὀμφαλὸς τῆς γῆς, the *navel of the Earth*: becauſe when *Jupiter* had ſent forth two Eagles together, the one from the Eaſt and the other from the Weſt, they met one another by equal flights exactly at this place. It was here, that *Apollo* had a Temple of the greateſt renown of any in the World: in which he uttered Oracles to ſuch as conſulted him, according as they were dictated to him by *Jupiter*. And this was the famous Oracle, which they ſay became dumb upon the birth of our *Saviour*; and which, when *Auguſtus* who was a great Votary of *Apollo* deſired to know the reaſon of its ſilence, gave for anſwer theſe Verſes. Plurnut. Lactant. Æſcul. in ſacerd. Niceph. hiſt. l. 1.

Me puer Hebræus, Divos Deus ipſe gubernans,
Cedere ſede jubet, triſtemque redire ſub orcum,
Aris ergo dehinc noſtris abſcedito, Cæſar.
An Hebrew Child, whom the bleſt Gods adore
Has bid me leave thoſe Shrines, and pack to Hell,
So that of Oracles I've no no more;
Away then from our Altar and farewell.

He was called *Didymæus* from the Greek, δίδυμος, *twins*; ſuch as the Sun and Moon are underſtood to be: who enlighten the World betwixt them, by day and night. Macrob. ap. Gyr.

And *Nomius*, not only from νομὸς, a Shepherd, in which quality, he looked after the Cattel of *Admetus*; but becauſe, as he is taken for the Sun, *quaſi paſcit omnia*, he as it were feeds all things that the Earth generates, by his heat Macrob. Phurnut.

Cic. de nat. 3.

heat and influence. Or it may be, from Νόμος *Lex*, upon the account of the over-great severity of the Laws, that he made heretofore, when he was King of *Arcadia*. *Macrobius*. *Cicero de Nat. Deor*. lib. 3.

Fest.

That of *Pæan* is derivable either παρὰ τὸ παύειν τὰς ἀνίας, *from his allaying of Sorrows*; or a πάτειν, *ferre*: to which latter purpose he is armed with Arrows. And we know the Sun strikes us; and oftentimes hurts us, with its Rays, as with so many Darts. Hence those phrases ἰὴ παιὰν, and ἰὲ παιὰν, *Io Pæan, & immitte Pæan sc. tela in feram: discharge thy Arrows*, Pæan, *against the Beast*. For so *Mars* and the Spectators cried aloud, whilst *Apollo* was fighting with the Serpent *Python*. And hence the Custom came, not only to call all Hymns in the phrase of *Apollo*, by the names of *Pæans*, but also in all Songs of Triumph, and in the celebration of all Victories, to cry out, *Io Pæan*. After this manner the aiery and wanton liver in Ovid acteth his Triumph too: *de Arte Amandi* lib. 2.

Ovid. 2. de arte am.

Dicite, Io Pæan, & Io, bis dicite, Pæan;
Decidit in casses præda petita meos.
Sing Io Pæan *twice, twice* Io *say;*
My toils are pitcht and I have caught my Prey.

From the same exclamation of *Io Pæan Apollo* receiveth that Epithet of Ἰήιος.

L. Gyr.

Phœbus may be derived ἀπὸ τῆς φοιτᾶν βίᾳ, signifying that the *Sun moves with a great force*: or from φοιβάω, *purgo*; since by the help of the Physick, which was of *Apollo*'s invention, the bodies of Mankind are purged, and cured.

He

He was Epitheted *Pythius*, not only from his killing of the Serpent *Python*; but likewiſe ἀπὸ τῦ πυθέσθαι, from *his being interrogated and conſulted by men.* For there was none amongſt the Gods, that was ever more conſulted, or that delivered more Reſponſes and ſpake more Oracles than he; eſpecially in that Temple, that he had at *Delphos*; to which all ſorts of Nations reſorted ſo, that it was called, *Orbis terræ Oraculum, the Oracle of all the Earth.* A young Lady, a Virgin, was the Perſon, by whom every thing was uttered, that there was ſpoken: till it hapning that one of them was debauched, it became a Law afterwards, that a very antient Woman ſhould ſupply that place in the dreſs of a young Maid: who was therefore called *ab Apolline Pythio, Pythia*; and from *Phœbus, Phœbas.* But in what manner it was, that this Lady conceived the reſolutions of the Deity, the learned cannot agree in their Opinions. *Tully* ſuppoſes, there were ſome Vapors exhaling out of the Earth thereabouts, which affected the Brain much, and raiſed in it a power of Divination. De *Divinat.*

Hygin. in fab. c. 50.

Cic. pro Font.

Diodor. 1. Stat. Theb. Diod. ib. V. Orig. 7. adv. Celſ. Epitur. 1. De Divin. 114. Ap. Lil. Gyr.

S. *Chryſoſtom* ſays, the Lady, that was the Prieſteſs *Pythia*, ſitting in the *Tripus* with her Thighs outſtretched, received into her body through the ſecret parts an evil Spirit that aroſe from below, who filled her with ſo much fury, that ſhe would tear her Hair, and rage, and foam at the Mouth, and at length ſpoke the words of madneſs. Hence the phraſe, *Ventriloquus vates*, ἐγγαστρίμαντις. ἐγγαστρίμυθος. for one that brings his words, when he *Divines*, out of the Belly. And the *Septuagint* expounds the *Puthoneſſe*, that is men-

Ariſtoph. in Veſpis. 1. Reg. 28.

mentioned in Scripture, by the Name of γὴν ἐγαστρίμυθον: 1 *Sam.* 28.

P. What was that *Tripus*, in which the *Pythian* Lady ſate, as you ſay?

M. Some deſcribe it to be a *Table* with Three Feet, whereon ſhe reſted her ſelf, when ſhe was diſpoſed to give forth Oracles: and becauſe it was covered with the Skin of the Serpent *Python*, they call it alſo by the Name of *Cortina*. But others will have it to be a Veſſel, in which ſhe was plunged, as ſhe was about to propheſie: or rather, that it was a Veſſel all of Gold, with Ears, and Three Feet to ſupport it, whence it was called *Tripus*; and that the Lady ſate down upon it. This *Tripus* had the Fortune once to be loſt in the Sea, and afterwards to be taken up again in the Nets of Fiſhermen, who quarrelling highly amongſt themſelves, which ſhould have it; the *Pythian* Prieſteſs, upon Conſultation of her, gave Anſwer, that it ought to be ſent to the *wiſeſt Man in all* Greece. Whereupon it was carried to *Thales* of *Miletus*: who referred it to *Bias*, as to a perſon that was wiſer than he. *Bias* referred it to another, and that other referred it to Fourth; till having gone from one to another amongſt all the *Wiſe Men* round, it return'd again into the Hands of *Thales*; who dedicated it in fine to *Apollo* at *Delphos*.

Plutarch. in Solon.

P. Who were thoſe *Wiſe Men* of *Greece*?

M. They were the Seven following, to whoſe Names I adjoin the Places of their Nativity. *Thales* of *Miletus*, *Solon* of *Athens*, *Chilo* of *Lacedæmon*, *Pittacus* of *Mitylene*, *Bias* of *Priene*, *Cleobulus* of *Lindi*, and *Periander* of *Corinth*. I will add ſome remarkable things concerning them.

Thales

Thales was honored with a place in this Number, becauſe he was believed to be the firſt, that brought *Geometry* into *Greece*. He firſt obſerved the Courſes of the Times, the Motion of the Winds, the Nature of the Bellowings of Thunder, and the Windings of the Sun and the Stars. Being asked, what he thought was the difficulteſt thing in the World to do, he anſwered, *For a Man to know himſelf.* Which perhaps was the Occaſion of the Inſcription upon the Front of *Apollo*' Temple at *Delphos*, for the Good of ſuch as came thither, Γνῶθι σεαυτόν; *Know thy ſelf.* For there are very few that do it. *Laertius.*

Solon, being to wait upon *Cræſus*, the King of *Lydia*, the King was pleaſed to diſcover his vaſt Treaſures to him; and to ask him, whether he thought, there was ever a happier perſon in the World than he? *Yes*, ſays *Solon*, *there is. I know one* Tellus, *a very poor, but a very virtuous Man at* Athens, *who lives altogether upon a little Tenement that he hath there; and he is much more happy than your Majeſty. For neither is it in the power of ſuch things to make us happy, as are ſubject to the Changes of the Times; neither is any one indeed to be thought truly ſo, till he hath died.* It is ſaid, when King *Cræſus* was afterwards taken Priſoner by *Cyrus*, and laid upon the Pile to be burnt, he remembred this Saying of *Solon*, and would often call upon his Name: inſomuch that *Cyrus* ask'd, why he cryed out *Solon*, and what a God was he, that he invocated his Aſſiſtance. Says *Cræſus*, *I now find by my Experience the Truth of that which heretofore he ſaid to me:* And ſo he told *Cyrus* the Story: who, with the hearing

hearing of it was ſo touched with the Senſe of the Viciſſitude of Human Affairs, that he preſerved *Cræſus* from the Fire, and ever after had him in great Honor. *Plutarch. Herodotus.*

Chilo had this Saying continually in his Mouth, *Nequid nimium cupias*, *Deſire nothing too much.* Yet when his Son had got the Victory at the *Olympick* Games, the Good Man died with Exceſs of Joy for it; and all *Greece* concurred to honor his Funeral. *Pliny, l. 7. c. 32.*

Bias was not only famous as he was a *Philoſopher*, but as he was a Man of *Honor* alſo; who defended his Country a long time againſt the Enemy. *And when at laſt*, ſays *Tully*, *his Country* Priene *was taken, and the reſt of the Inhabitants in their eſcape out of it, carried away with them as much as they could of their Moveables*: He, to one that adviſed him to do the ſame, made Anſwer, *Ego verò facio, nam omnia mea mecum porto. It is what I do already. For all the things that are mine, I carry about me.* He was uſed beſides to ſay, That *Friends ſhould remember, ita amare oportere, ut aliquando eſſent oſuri, To love one another ſo, as perſons who may ſometime come to hate one another.* Laert. Tull. Paradox. De Amicit.

Valer. 7. c. 2.

The reſt have nothing extraordinary ſaid of them.

SECT.

SECT. III. *The Signification of the Fable.* Apollo, *the* Sun.

It is the general Opinion, that by *Apollo* in this Fable we must understand nothing but the *Sun*; which is the most comfortable Creature in the World, and the most necessary to the Conservation of all others. And such *Simples* as are the most exposed to its Heat, are found to have the greater Power with them. He darts his Rays upon the Earth like so many Arrows; and dispels the Darkness, by which the Truth of Things is concealed, with his Glorious Light. His Motion in the midst of the Planets is harmonious, and the Seven Planets that are about him may resemble the Seven Strings of a Harp to complete the Consort. Thus the Four Properties that are attributed to *Apollo*, of *Healing*, *Discovering of Secrets*, *Darting* and *Musick*, agree in some measure to this Noble Star. Cic. 3. de nat.

And the Comparison appears further by the things that were used to be sacrificed to *Apollo*. As 1. *Olives*; which is a Fruit that loves the Sun, and cannot be brought up in places that are far distant from it. 2. The *Laurel*; a Tree of a hot Nature, always flourishing, never old, and conducing not a little towards a Power of Divination: because, they say, by putting its Leaves under the Pillow, one shall dream of things according as in truth they will be; and therefore the Poets are Crowned with Laurel. 3. Amongst Animals, *Cygni non sine causa Apollini dicati sunt, quòd ab eo divinationem habere videantur; quia prævidentes quid in morte boni sit,* Theocrit. in Herc. Aerius.

cum cantu & voluptate moriuntur. It is not without reaſon, ſays *Tully, that the Swans are conſecrated to* Apollo: *becauſe it is from him that they are indued with a Faculty of Divination; when foreſeeing the Happineſs that there is in death, they die ſinging and pleaſed.* Tuſcul. 1. 4. *Griffons* alſo and *Crows* were ſacred to him for the ſame reaſon. And the *Hawk*, which has Eyes as fierce as the Sun: the *Cock*, which foretels his Riſing; and the Graſhopper, which is a ſinging Creature. It was a Cuſtom with the *Athenians* to faſten artificial Graſhoppers made of Gold, to their Hair, and wear them to the Honor of *Apollo. Thucyd. Schol. Ariſtoph.*

And eſpecially if we derive the Name of *Latona*, who was the Mother of *Apollo* and *Diana*, from the *Greek* λανθάνω, it will ſignifie, that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all things lay involved in darkneſs: from whence thoſe Two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

Vid. 1. Gyrald. in Apoll.

But notwithſtanding all this, there are ſeveral Inventions of the Poets which agree to the Sun, that will not agree to *Apollo.* And of thoſe therefore it is neceſſary to treat apart.

CHAP.

CHAP. VI.

The SUN. *His Genealogy, and Names.*

THis Glorious Sun, which illuſtrates all things with his Light, is called *Sol*, ſays *Tully, de Nat. Deor. Vel quia Solus ex omnibus ſyderibus eſt tantus, vel quia cum exortus eſt obſcuratis omnibus ſolus appareat. Either becauſe he is the only Star, that is of that Magnitude; or becauſe when he riſes, he puts out all the other Stars, and only appears himſelf.* Yet the Poets have ſaid, that there were Five *Sols*; and *Tully* reckons them up. But whatever they delivered concerning each of them apart, they commonly applyed it all to one, who was the Son of *Hyperion*, and Nephew to *Æther*, begotten of an unknown Mother.

The *Perſians* call the Sun by the Name of *Mithra*, and account him the greateſt of their Gods, and have a Cave where they worſhip him. His Statue bears the Head of a *Lion*, dreſs'd with a *Tiara*, and Cloaths according to the *Perſian* faſhion; and holding with both Hands a mad Bull by the Horns. Thoſe that deſired to be made Prieſts to him, and underſtand his Myſteries, were firſt to go through a great many Hardſhips, and by Diſgraces, Stripes, Colds, Heats, and other Torments, attain to the Honor of that Employment. And ſee the Sanctimoniouſneſs of their Religion! It was not lawful for the Kings of *Perſia* to drink to Ex-

Heſych. & Lact. Gramm. ap. Lil. Gyr.

Doriſ. 7. hiſt. ap. Athen.

ceſs, but upon that Day, that the Sacrifices were offered to *Mithra. Greg. Naz. Orat. 1. in Jul.*

Plut. in Iſ. & Oſir. The *Egyptians* called the Sun *Horus*: whence comes the Name of *Horæ*, for thoſe parts of the Day which we call *Hours*, which are made by the Sun. The ſame People repreſented his Power by a Scepter, which had an Eye upon the top of it, to ſignifie, that he both ſaw all things, and made them to be ſeen by others.

Homer. Iliad. & Odyſſ. 4. V. Boccat. l. 4. c. 4. And further, as to the *Horæ* aforeſaid, they were thought to be the Daughters of *Sol* and *Chronis*; who make ready early in the Morning the Chariot and the Horſes for their Father, and open the Gates of the Day. *Plutarch. Homer.*

SECT. I. *Actions of* Sol.

THE Actions of *Sol* were no other than Debaucheries, and Intrigues of Love with Miſtreſſes; with which he obſcured the Honor of his Name. Such as were the moſt remarkable amongſt them, I will ſet down.

Pindar. in Olymp. 1. He lay with *Venus* in the Iſland of *Rhodes*, at the ſame time that they ſaid it rained Gold, and the Earth cloathed it ſelf with Roſes and Lillies: from whence the Iſland came to be called *Rhodus*, from ῥόδον, *roſa*. 2. He begat of *Clymene*, *Phaeton*, and *Phaeton*'s Siſters. 3. Of *Neæra* he begat *Paſiphae*; and of *Perſeis*, *Circe* (to omit the reſt of his Brood of more obſcure Note.) Of each of which according to my Method I ſhall ſay ſomething, after I have touched, ſince I have made mention of *Rhodes*, upon the *Coloſſus* that was there, which had a Name

Name amongſt the *Seven Wonders of the World.*

SECT. II. *The Seven Wonders of the World.*

P. WHat were thoſe Seven Wonders of the World? Plin. 34. c. 17.

M. They were theſe that follow.

1. The *Coloſſus* at *Rhodes*; a Statue of the *Sun*, Seventy Cubits high, placed at the Mouth of the Harbour there: whoſe *Thumb* was as much as one Man could well graſp in his Arms, and the Thighs ſtretched out to ſuch a Diſtance, that a large Ship under Sail might eaſily paſs into the Port betwixt them. It was Twelve Years a making, and coſt Three hundred Talents (a Talent is as much as Six thouſand *Aurei*;) ſtood Fifty Years, and at laſt was thrown down in an Earthquake. And from this *Coloſs* the People of *Rhodes* were called *Coloſſenſes*, and every Statue ſince of an unuſual Magnitude, *Coloſſus*.

2. The Temple of *Diana* at *Epheſus*; which was a Work of the greateſt Magnificence, and infinitely admired amongſt the Antients. All *Aſia* was concerned in the making of it Two hundred and twenty Years. It was ſupported by One hundred and twenty ſeven Pillars, which were Sixty Foot high, and each of them raiſed by ſo many ſeveral Kings. Of theſe there were Thirty ſeven engraved. The Image of the Goddeſs her ſelf was of *Ebony*, as they tell us in Hiſtory. Plin. l. 7. c. 38. & l. 16. 49.

3. The *Mauſoleum*, or Sepulchre of *Mauſolus*, King of *Caria*, built by his Queen *Artemiſia* of the pureſt Marble; and yet the Work Plin. l. 36. c. 5.

of it was much more worth than the Material it was made of. It lay from North to South the length of Sixty three Foot, in compaſs about Four hundred and eleven, and in heighth Twenty five Cubits: ſurrounded with Thirty ſix Columns, that were to Admiration. And from this *Mauſoleum*, all other ſumptuous Sepulchres ſince are alſo called by the ſame Name.

Plin. l. 36. c. 5. 4. A Statue of *Jupiter*, in the Temple of the City *Olympia*; made with the greateſt Art by *Phidias*, of Ivory; and of a vaſt proportion.

Idem l. 6. c. 26. 5. The Walls of the City *Babylon*, (which was the Capital of *Chaldea*) built by the Queen *Semiramis*: Sixty thouſand Paces in circumference, Two hundred Foot high, and Fifty broad: ſo that Six Chariots might conveniently paſs upon them a breaſt.

Plin. l. 36. c. 12. Belo. l. 2. c. 32. ſing. obſervat. 6. The Pyramids of *Egypt*: Three of which are yet ſaid to be extant, and are worth the ſeeing. The firſt is ſquare in the Baſis, with the extent of One hundred and two Foot to the Front, One hundred and forty three long, and a Thouſand high. Conſiſting of ſuch vaſt Stones, that the leaſt of them is Thirty Foot thick. There were Three hundred and ſixty thouſand Men employed upon the Building of it, Twenty Years together. The two others which are a little leſs, attract the Admiration of all Spectators too. And in theſe Pyramids, it is reported, the Bodies of the Kings of *Egypt* lie interred.

Calepin. V. miraculum. 7. The Royal Palace of *Cyrus*, King of the *Medes*; made by *Memon*, with as much Prodigality as Art; becauſe he faſtened the Stones together with Gold. *Plin.*

SECT.

SECT. III. The *Children of the* Sun.

NOW let us change our Diſcourſe again to *Sol*'s Children. The famouſeſt amongſt which was *Phaeton*, who ſupplied the Poets with abundance of fine invention by this Story. When *Epaphus*, one of the Sons of *Jupiter*, in a quarrel between *Phaeton* and him, had reproach'd him, as tho he falſly pretended to be the Son of *Sol*, which was nothing but a Trick put upon him by his Adulterous Mother; He was ſo provoked at the Slander, that with the advice of *Clymene* he went to the Royal Palace of the Sun, to be furniſhed with ſome indubitable marks of his Nativity. The *Sun* received him, when he came, kindly; and acknowledg'd him for his Child: and not to leave any room of the doubting of it for the future, gave him his choice to ask, whatever favour he would, and by the *Stygian Lake*, he ſwore (which is a ſort of an Oath, that none of the *Gods* dare violate) he would not deny him. Hereupon *Phaeton* deſired the leave to govern his *Fathers Chariot* for one day: which was the occaſion of great grief to his Father; who foreſeeing that his Son would be ruined by it. Ovid. 2. Metam.

Temperaria, dixit,
Vox mea facta tua eſt. Utinam promiſſa liceret
Non dare. Conſiteor, ſolum hoc tibi nate negarem.
Diſſuadere licet. Non eſt tua tuta voluntas.
Magna petis, Phaeton, *& quæ non viribus iſtis*
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non eſt mortale, quod optas.
——*dictis tamen ille repugnat,*
Propoſitumque premit, flagratque cupidine currus.

Thou to thy ruin my raſh vow doſt wreſt.
O, would I could break promiſe! this requeſt
I muſt confeſs I only would deny;
And yet diſſuade I may, Thy death does lie
Within thy wiſh. What's ſo deſir'd by thee
Can neither with thy ſtrength nor youth agree,
Thou mortal doſt no mortal thing deſire
—In vain diſſuaded, he his promiſe claim'd,
With glory of ſo great a charge inflam'd. Sandys.

In ſhort the Father was obliged to yield to the raſhneſs of the Son; and giving him inſtructions to keep the midway ſtill as he went, he let him take the Chariot, (againſt his will,) ſince he could not deny him.

Occupat ille levem juvenili corpore, currum,
Statque ſuper, manibuſq; datas contingere habenas
Gaudet, & invito grates agit inde parenti.
Interea volucres Pyroeis & Eous & Æthon
Solis equi, quartuſque Phlegon, hinnitibus auras
Flammiferis implent, pedibuſque repagula pulſant.
He youthful vaults into the blazing ſeat,
Glad of the reins nor doubtful of his skill,
And gives his Father thanks againſt his will.
Mean while the Sons ſwift Horſes, hot Pyrous,
Light Æthon, *fiery* Phlegon, *bright* Eous,
Neighing aloud inflame the Air with heat,
And with their thundring hoofs the barriers beat. S.

Immediately *Phaeton* not knowing how to govern the Horſes, ſet Heaven and Earth together on fire; ſo that *Jupiter* ſtruck him out of the *Box* with Thunder and caſt him headlong into the River *Po.* His Siſters *Phaethuſa*, *Lampetia*, and *Phœbe*, lamenting his death upon the banks of that River without end, were turned by the Gods in

pity

pity into *Poplar trees*, to weep *Amber* inſtead of Tears for the future. Now that which gave occaſion in Hiſtory to this Fable, was a great Fire, that hapned in *Italy* near the *Po*, in the time that *Phaeton* was a King there. And it ſerves for an inſtruction to the *Ambitious*, what an End they ought to expect to meet with in their deſigns, when they immoderately aim at ſuch things as are not fit for them.

Circe was a Lady of great skill in the art of Enchantment: who having poiſoned her Huſband, a King of the *Sarmatæ*, and being expelled the Kingdom by the People for her Crime, fled into *Italy* and there fixed her Seat upon the Promontory *Circæum*, where ſhe fell in love with *Glaucus*, a God of the Sea; who being in love with another Lady, called *Scylla*, ſhe poiſoned the Fountains in which that Lady uſed to waſh, and turned her into a Sea Monſter. She entertained *Ulyſſes*, when he was forced by Storms upon theſe Coaſts, with great Civility: and reſtored his Companions, whom according to her uſual Cuſtom ſhe had changed into Hogs, Bears, Wolves and the like Beaſts, unto their former ſhapes again. And though ſhe attempted *Ulyſſes* too, yet he was armed againſt her Charms. It is ſaid, ſhe drew down the very Stars from Heaven. All which are as ſo many indications to us, how Voluptuouſneſs (whereof *Circe* is the Emblem) alters men into the degree of ravenous and filthy Beaſts: even thoſe, who with the luſtre of their Wit and Vertue ſhine in the World like the Stars in the Firmament, when once they addict themſelves to obſcene Pleaſures, become obſcure and inconſiderable Perſons, and Ovid. 14. Metam.

as

as it were fall headlong down from the glory of Heaven. *Ovid Met.* lib. 14.

Ovid. 1. Metam. *Paſiphae* was the Wife of *Minos* King of *Crete:* who falling in love with a *Bull,* ſhe had her deſires of one, as ſhe was incloſed in an artificial Cow that was made of Wood for the purpoſe by *Dedalus.* From which conception, a *Minotaure* was bore, a Monſter, half a Man, and half a Bull. Now the occaſion, they ſay, of the Fable was this. *Paſiphae* had a great kindneſs for a man, whoſe name was *Taurus:* and was brought to bed of two Twins by him in *Dedalus*'s Houſe: one of which was very like her Husband *Minos,* and the other like the Father. But however that is, the *Minotaure* was ſhut up in the *Labyrinth,* that *Dedalus* made by the order of King *Minos.* Which *Labyrinth* was a place, that was intricated with abundance of windings and turnings and involutions of ways, running into one another; ſo that one could not get out of it. And how it hapned afterwards, that the *Minotaure* which was incloſed here, was killed, and by whom, I ſhall ſhew particularly in its place in the account of *Theſeus.* As for *Dedalus,* he was an excellent Artificer of *Athens:* who firſt, it is ſaid, invented the Axe, the Saw, the Plum-line, the Auger, and the Glue; and was the firſt alſo, who contrived Maſts and Yards for Ships: Beſides that, he carved Statues ſo admirably well, that they not only appeared to be alive, but could not endure to ſtand in a place; and would fly away, unleſs they were chained. This *Dedalus,* together with *Icarus* his Son, was condemned by *Minos* to be ſhut up in the *Labyrinth* of his own making

Serv. ap. Boccat. l. 4.

Ovid. Metam. & Pauſan. in Attic.

making, becauſe he had been aſſiſtant to the amours of *Paſiphae*. So he made Wings for himſelf and his Son, with Wax and the feathers of *Birds*; which he faſtned to his back, and flew away with them out of *Crete* into *Sicily*: But *Icarus* not obſerving in his flight the Counſel that his Father gave him, and moving his body diſorderly, and flying higher out of a juvenile wantonneſs than he ought, had the wax of his Wings melted by the heat of the Sun, whereby he fell into the Sea, which is ſince according to that of *Ovid*,

Icarus Icariis nomine fecit aquis,
Icarian Seas from Icarus *were call'd.*

called the *Icarian* Sea after his name.

To theſe *Children of the Sun*, we muſt adjoin his Niece and his Nephew *Biblis* and *Caunus*. *Biblis* was ſo much in love with *Caunus*, though he was her Brother, that ſhe employed all the Charms that ever ſhe could to entice him to the laſt enjoyment: and when nothing would overcome his modeſty, ſhe followed him, as he ſtill fled from her, ſo long, that at laſt being quite oppreſſed with ſorrow and labour, ſhe ſat down under a Tree, and broke out into ſuch a deluge of Tears, that ſhe was converted into a Fountain. Ovid. 9. Metam.

Sic lachrymis conſumpta ſuis Phœbeia Biblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet dominæ, nigraque ſub ilice manat.
Thus the Phœbeian Biblis *ſpent in tears,*
Becomes a living fountain, which yet bears
Her name, and under a black Holm that grows
In thoſe rank vallies plentifully flows. Sandys.

CHAP.

CHAP. VII.

MERCURY. *His Image and Birth.*

Galen. ap. Nat. Com. l. 5.

P. WHO is that young Man, with the Smile upon his Lips, an honeſt Look, and witty Eyes, and that is ſo fair without Paint? having Wings to his Hat and his Shooes, and a Rod in his Hand, which is winged alſo, and is bound about by a couple of Serpents?

M. It is the Image of *Mercury*, according as the *Egyptians* draw him, with a Face mix'd partly of a black and dark Colour, and with another that is fair and ſplendid: becauſe he uſeth to be ſometimes in company with the *Celeſtial*, and ſometimes with the *Infernal* Gods. He wears Wings to his Shooes (which properly ſpeaking are called *Talaria*) and others to his Hat, (whoſe proper Name alſo is *Petaſus*,) becauſe as he is the Meſſenger of the Gods, he ought not only to run, but flie.

Heſiod. in Theogon. Horat. l. 1. Carm. Macrob. & Suidas.

P. Of what Parents was he born?

M. His Parents were *Jupiter* and *Maia*, the Daughter of *Atlas*. Perhaps it is becauſe of his Mother, that they are wont to offer Sacrifices to him in the Month of *May*. They ſay, *Juno* gave him ſuck for ſome time in his Infancy: and once as he was drawing the Milk very greedily, it ran out of his Mouth, being full, upon the Heavens; which made that, which they call *Via lactea*, the *Milky Way*; and in *Greek*, *Galaxia*; from γάλα, *Milk*.

P.

P. What were,

SECT. I. *His Offices and Qualities?*

M. AS for Offices, he had ſeveral that did belong to him. The firſt and chiefeſt of them was to carry the Commands of *Jupiter*, where-ever they were ordered: whence he is commonly called *Deorum Nuncius, The Meſſenger of the Gods.* 2. He ſwept the Room, where the Gods ſupped, and made the Beds; and other the like *abject Buſineſſes* were taken care of by him. So that he had likewiſe the Name of *Camillus* † or *Caſmillus*, to ſignifie an *inferior Servant of the Gods.* For anciently * all Boys and Girls under age were called *Camilli* and ‖ *Camillæ*: and the ſame Name came to be retained afterwards by the young Men and Maids, who † waited upon the Prieſts at their Sacrifices. Tho the People of * *Bœotia*, inſtead of *Camillus*, ſay *Cadmilus*; perhaps from the *Arabick* Word קדם *Chadam*, to ſerve: or from the *Phœnician, Chadmel, God's Servant*, or *Miniſter Sacer.* 3. ‖ He attended upon dying perſons to unlooſe their Souls from the Chains of the Body, and carry them to Hell: and ſuch as had completed their full time in the *Elyſian* Fields, he brought them back to life again, and diſpoſed of them into other new Bodies. All which things *Virgil* does nigh compriſe in theſe Verſes. *Æneid. l.* 4.

Lucian. dial. Maiæ & Mercur.

† Stat. Tullian. 2. de vocab. rerum.

* Serv. in 12. Æn.

‖ Pacuv. in Medea.

de Dion. Halic. l. 2. Macrob. ſat. 3.

† Boch. l. 1. c. 12. ſuæ Geog.

* Sophoc. in Oedip.

‖ Homer. Odyſſ. α.

Dixerat. Ille patris magni parere parabat
Imperio, & primum pedibus talaria nectit
Aurea, quæ ſublimem alis ſive æquora ſupra
Seu terram rapido pariter cum flamine portant.

Tum

Tum virgam capit: hac animas ille evocat Orco,
Pallentes, alias sub tristia Tartara mittit:
Dat somnos adimitque & lumina morte resignat.
About his Father's business Hermes *goes,*
And first he buckles on his Golden Shooes,
With which being wing'd o'r Sea and Land he flies,
A swift Wind counterpoising through the Skies.
Then takes his charming Wand, whose power pale Ghosts
Calls up, or drives to miserable Coasts:
Gives or breaks sleep, and seals up drying Eyes. Og.

Tertull. l. de coronis.

The *Qualities*, that he is noted for, were likewise many. 1. They make him to have been the Inventor of Letters: it is certain, he excelled in Eloquence and the Art of *Speaking well*: insomuch that the *Greeks* gave him the Name of *Hermes*, ἀπὸ τῆς ἑρμηνείας, the *Interpreter*: and therefore he is accounted the God of the Rhetoricians and Orators. 2. He is reported to have been the Inventor of Contracts, Weights and Measures; and to have first taught the Art of Buying, and Selling, and Trafficking; and to have received the Name of *Mercury* from *Merces*, or *Mercium cura*, his *understanding of Merchandize*. Hence he passes for the God of the *Merchants*, and the *God of Gain*: so that all unexpected Gain and Treasure, that comes of a sudden, is from him called ἑρμαῖον or ἑρμαῖον. 3. In the Art of Thieving he certainly excelled all the light-handed Filchers, that ever were or will be: being the *Standard* and *God* of the Professors of that Mystery. For the same day that he was born, he stole away some of the Cattel of King *Admetus*'s Herd, from *Apollo* that looked to them: who complained much

Festus: Fulgen.

Philostr. in soph. 3. Lucian. Dial. Ap. & Vulc.

much againſt the Theft, and threatned to ſhoot him with his Arrows, unleſs he reſtored the Cattel again: but in the mean time, *Mercury* ſtole his very Arrows from him. Whileſt he was yet an Infant, at a time, that *Vulcan* entertained him at a Feaſt, he took by ſtealth from *Vulcan* the Inſtruments that belonged to his Forge. He robbed *Venus* of her Girdle, whilſt ſhe embraced him in her Arms; and *Jupiter* of his Scepter: he was juſt a laying Hands upon the *Thunder* too, but that he was afraid it would burn him. 4. He was an extraordinary Artiſt at making of peace: and for that Reaſon was ſometimes painted with Chains of Gold flowing from his Mouth, with which he linked together the Minds of ſuch as heard him ſpeak. And it was not mortal Men only that he pacified, but the immortal Gods of Heaven and Hell, whenever they quarrelled amongſt themſelves, he reduced them again to a good underſtanding, as *Ovid* ſays, *Lib.* 5. *Faſt.*

Pacis & armorum, ſuperis, imiſque Deorum
Arbiter, alato qui pede carpit iter.
Thee Wing-foot, all the Gods both high and low
The Arbiter of Peace and War allow.

And *Claudian, de raptu Proſerp.*

Atlantis Tegæe Nepos, commune profundis
Et ſuperis Numen, quis fas per limen utrumque
Solus habes, geminoque facis compendia mundo.
Fair Maia's *Son, whoſe power alone does reach*
High Heavens bright Towers and Hell's duſky beach,
A common God to both doſt both the Worlds appeaſe.

And this *Pacificatory Faculty* of his, is ſignified by the *Rod* that he holds in his Hand, which

Apollo

Apollo heretofore presented him with, as he had before presented a Harp to *Apollo*. For this Rod had an admirable Virtue in it of deciding of all sorts of Controversies; which first discovered it self in the Case of two *Serpents* that *Mercury* by chance observed upon the Road a fighting; who no sooner interposed his Rod betwixt them, but they were reconciled, and mutually folding in an Embrace their Bodies together, they stuck so close to one another, and to the Rod, ever after, that nothing parted them. The proper Name of the Rod is *Caduceus:* whence the Messengers that are sent upon a Treaty of Peace are called *Caduceatores.* For as it was the *Feciales* who proclaimed the War in ancient Times, so it was the *Caduceatores* that ended it.

Hom. in hymn.

Lexic. lat. hoc v.

SECT. II. *Actions of* Mercury.

P. IS there nothing of any Actions, that he did, committed to History?

M. Yes, several: but such as in my Judgment do not much deserve to be committed to Memory. However, the following Account I shall not omit.

Ovid. 4. Metam.

Hermaphroditus, which is a compounded Name of Ἑρμῆς, *Mercury*, and Ἀφροδίτη, *Venus*, as if you should say in *Latin*, *Mercurio-Venus*, was his Son begotten by him of his Sister *Venus*. A Youth of very great Beauty, and yet not more remarkable for that, than for his Modesty, and an amiable Aversion that he had to Women. This Youth, the Nymph *Salmacis*, fell extremely in love with, as she lived in the Woods where he often rode

a

a hunting: and tho she still met with a Repulse, in all the Occasions that she practised her Charms, yet not to despair, she waited for him at a Fountain, whither he came to wash; and whilst he was there, leapt to him into the Water. But neither so could she overcome his extraordinary Modesty. Upon which it is said, she applyed her self in Prayer to the Gods above, That, at least, by the Coalition of their two Bodies together, they might be changed into one person. And this was granted her. But *Hermaphroditus* was amazed at the alteration of his Body; and desired of his Parents, for his Satisfaction to be considered in the Grant of an equal Request to him, that he had to offer upon this occasion. Which was, that the Fountain, wherein he washed, (it was a Fountain of *Caria*, called by the same Name with the Nymph, *Salmacis*) should always continue to be of that Nature, that whenever any Man enter'd into it, it should turn him into a Compound of both the Sexes, and make an Ἀνδρόγυνος, an *Hermaphrodite* of him. *Ovid. Met. l.* 4. There is another Account more, that I think it not altogether fit to pass over in silence.

When *Mercury* stole away the Cattel from *Apollo*, out of the Herd of King *Admetus*, it happen'd that one *Battus*, a Shepherd, saw him; so he goes to the Man, as soon as he was sensible that he was discovered, and begs him, and bribes him with a very fine Cow, to say nothing. The Man promised, he would not. But to try how good his Constancy was, *Mercury* disguises his person, and comes again to him a little after in another shape; and asks

about the Cattel, that had been ſtoln, whether he ſaw them, or knew the place whither the Thief had carried them. The Shepherd denyed, that he knew of any thing. Still *Mercury* urged it to him, and promiſed he would give him both a Bull and a Cow, in caſe he would diſcover. With the Promiſe he was overcome to tell. Upon which *Mercury* was enraged, and diſcovering himſelf to the Man, turn'd him, for his Breach of Truſt, into a Stone, that is to this day called *Index*, ſays *Ovid*, whoſe Verſe upon this Occaſion I muſt here ſubjoin, it is ſo pretty.

At Battus, poſtquam eſt merces geminata, ſub illis
Montibus, inquit, erant: & erant ſub montibus illis.
Riſit Atlantiades: & me mihi perfide prodis?
Me mihi prodis, ait? perjuraque pectora vertit
In durum ſilicem, qui nunc quoque dicitur Index.

Battus, *upon the double proffer, tells him, There,*
Beneath thoſe Hills, beneath thoſe Hills they were.
Then Hermes *laughing loud; What knave, I ſay,*
Me to my ſelf, to my ſelf me betray?
Then to a Touchſtone turn'd his perjur'd Breaſt,
Whoſe Nature now is in that Name expreſt.

It was anciently a Cuſtom, in places where the Roads parted, to ſet up Statues that were called *Indices*; becauſe with an Arm and a Finger held out, they as it were *indicated* the way to ſuch and ſuch parts. But the other Statutes amongſt the *Romans*, that were ſet up in the common Streets and the Croſs-Ways, as alſo thoſe amongſt the *Athenians* which ſtood before the Doors of the Houſes as a Guard againſt Thieves, were called after the *Greek* Name of *Mercurii, Hermæ.* Concerning which *Hermæ*, it is to be obſerved, 1. That

1. That they were drawn without Hands or Feet, ἄποδας, καὶ ἀχείρας, *Herod. l.* 1. which perhaps was the Reaſon that they gave the Surname of *Cyllenius* to *Mercury*, and by a Syncope, *Cyllius*. And not ſo much becauſe he was educated upon the Mountain *Cyllene* in *Arcadia*, as becauſe κύλλος in *Greek* is a Name for ſuch as want their Hands and Feet. Vid. Lil. Gyr.

2. They uſed to hang a Purſe to the Statues of *Mercury*, to ſignifie, that he was the God of *Gain and Profit*, and preſided over the Buſineſs of Merchandiſing; in which by reaſon that many times things are done by Fraud and Treachery, they gave him the Name further of *Dolius*. Macrob. & Suid. ap. Lil.

3. It was uſual with the *Romans* to conjoin the Statues of *Mercury* and *Minerva* in one, which they called *Hermathenæ*: and accordingly they ſacrificed to both Deities upon one and the ſame Altar. Particularly as to *Mercury*, it was always the Care of ſuch as had eſcaped any great danger to ſacrifice to him a Calf, and preſent him with Oblations of Milk and Honey, and the Tongues eſpecially of the Sacrifices: which by a particular Ceremony in their Religion, they caſt into the Fire, and ſo the Sacrifice was totally ended. A Ceremony ſaid firſt to have been brought up by the People of *Megara*. Cic. Pauſan. Attic. Ovid. 4. Metam. Calliſtrat. Homer.

CHAP. VIII.

BACCHUS. *His Image.*

M. WHat makes you laugh, *Palæophilus*?

P. I laugh, and who can possibly forbear it, at the sight of that *filthy God* that is there next to *Mercury*; without Shame, or Sense of Honesty; his Body quite naked, a red Face, lascivious Look, and a little languid in his Gesture, as tho he was broken in his Constitution with Effeminacy, and drunk too: for methinks his swoln Cheeks are just like a couple of Bottles; and certainly that Paunch-belly, and Chest so thick of Fat, that distended and luxurious Gut, makes me believe he is more like a Tun to be carried on a Dray, than a God to ride in a Chariot.

Euripid. in Bacchis.

M. There is no need to wonder at that, since it is *Bacchus* himself, the *God of Wine*, and the *Captain and Emperor of Drunkards*. He hath a Crown you see made of Ivy, and the Leafs of a Vine; with a *Thyrsus*, that is, a Javelin with an Iron Head to it, in his Hand, instead of a Scepter; and it is twisted about with Ivy and Vine Leaves. He is carried in a Chariot, sometimes drawn by Tygers and Lions, and sometimes by Lynxes and Panthers. And like a King he is surrounded with a drunken Band of Satyrs, *Crobali*, or *Dæmons*, *Lenæ* the Nymphs that look after the Wine-Fats, *Naiades* and *Bacchæ*: and last of all *Silenus* brings up the rear, sitting upon a crooked Ass.

Ovid. l. de arte. Aristoph. Scholiast. in Plurum. Strab. l. 20. Ovid. 4. Metam. & 3.

P. But

P. But what now, hath this your *Bacchus* got Horns, and is he a Boy without a Beard? I have been told he is with a great Beard, and an old Man, as the People of *Elis* draw him. *Pauſan. in Eliac.*

M. It is true. He is ſometimes painted as an old Man, and ſometimes as a ſmooth and beardleſs Boy: For which you have the Authority of *Ovid. Met.*

———Tibi inconſumpta juventa?
Tu puer æternus, tu formoſiſſimus, alto
Conſpiceris cœlo; Tibi, cum ſine cornibus adſtas,
Virgineum caput eſt.
Still doſt thou enjoy
Unwaſted Youth; eternally a Boy,
Thou'rt ſeen in Heaven, whom all perfections grace;
And when unborn'd thou haſt a Virgins Face.

And likewiſe that of *Tibullus*,

Solis æterna eſt Phœbo Bacchoque juventa.
Phœbus *and* Bacchus *only have eternal Youth.*

As for the Horns that are given him, they are juſtified by *Ovid. in Sappho.*

Accedant capiti cornua, Bacchus eris.
Clap to thy Head a pair of Horns, and Bacchus *thou ſhalt be.*

The Reaſon of all which, both of the Horns and the others, I ſhall by and by tell you towards the end of the Fable.

SECT. I. *The Birth of* Bacchus.

THE Account that the Poets give us, if they may be heard, as indeed they muſt when we treat of Fables, of the Birth of *Bacchus*, is both ridiculous and admirable at the ſame time. For *Semele*, they ſay, the Daughter of *Cadmus* being in love with *Jupiter*, raiſed the Jealouſies of *Juno* to that degree, as there was never the like known. Therefore to put a Trick upon her, *Juno* aſſumes the perſon of an old Lady, and pays a ceremonious Viſit to *Semele*, to congratulate her Converſation with *Jupiter*; and adviſes her for her greater Satisfaction, to oblige him when he came next, to bind himſelf under an indiſpenſable Oath, to promiſe her the Grant of any thing that ſhe would ask of him: *And*, ſays ſhe, *you ſhall ask, that for once at leaſt he would do you the Honor to come to your Embraces, in the manner that he uſes, when he comes to lie with* Juno: *For then he is all Glory and Majeſty, and you will find the greateſt pleaſure in the World in him* Semele inflamed with this, as ſoon as ever ſhe next ſees *Jupiter*, asks of him,

——— *ſine nomine munus.*

Ovid Met. 3. *Cui Deus, elige, ait: nullam patière repulſam.*
Quoque magis credas, Stygii quoque conſcia ſunto
Numina torrentis: Timor, & Deus ille Deorum eſt.
Læta malo, nimiumque petens, perituraque amantis
Obſequio, Semele: Qualem Saturnia, dixit,
Te ſolet amplecti, Veneris cùm fœdus initis,
Da mihi te talem.

——A

——*A Boon without a Name,*
To whom the God, chuſe and thy choice poſſeſs;
Yet that thy Diffidence may be the leſs,
Witneſs that Power, who through obſcure aboads
Spreads his dull Streams, the Fear and God of Gods.
Glad at her own harm ſhe' exults, more than enough
Sh' has gain'd, to die by his obſequious Love.
Such and ſo mighty as when pleaſure warms
Thy melting Boſom in high Juno's *Arms,*
With me ſuch and ſo mighty lie for once.

Jupiter was very much concern'd to hear her ask that, becauſe it was not poſſible for him to recal his Words, nor annul his Vows. So he cloaths himſelf with the Terrors of his Majeſty, and enters into the Houſe of *Semele.* But

——*Corpus mortale, tumultus*
Non tulit æthereos, doniſque jugalibus arſit.
But, ah, her mortal could not brook
Etherial Tumults. Her ſucceſs ſhe mourns,
And in thoſe ſo deſired Embraces burns.

She was ſtruck down with his preſence; the Thunder left her dead, and the Lightning reduced her into Aſhes. Which is again another Example of the ſad end that Ambition and Preſumption brings us to. But what becomes of the Infant that the unhappy Mother had in her Belly? You muſt needs be pleaſed to be told of that particular.

——*Genetricis ab alvo*
Eripitur, patrioque tener (ſi credere dignum eſt)
Inſuitur femori, maternaque tempora complet.
Th' imperfect Babe that in the Womb did lie
Was ta'n by Jove, *and ſew'd into his Thigh,*
His Mothers time accompliſhing.——

Thus *Bacchus* was incloſed within *Jupiter*'s Thigh, till he was ripe for the Birth; and then he was delivered into the Hands of *Mercury*, to be carried into *Eubœa*, to *Macris* the Daughter of *Ariſtæus*: who immediately anointed his Lips with Honey, and brought him up with great care, in a certain Cave, which was entered by a double Gate.

Nat. Com. l. 4. venat.

Apoll. 4. Argon.

SECT. II. *Names of* Bacchus.

WE will begin firſt with his proper Name, and then come to his Titles and Surnames.

Bacchus is derived ἀπὸ τῦ Βακχάειν, or Βακχεύειν, to *revel*. For, for the ſame reaſon the *wild Women* of his Retinue are called *Bacchæ*, and ſometimes *Thyades*, ἀπὸ τῆς θυάς, *furore*: and *Mænades* from μαίνομαι, which is ſtill of the ſame Signification. They were alſo called *Mimallones*, from μιμάομαι, to *imitate*; becauſe they imitated *Bacchus* in what he did.

Euſtath. ap. Lil.

Virg. Æn. 4.

Biformis, Δίμορφος, was an Epithet given him from his being drawn both as a young and an old Man; and with and without a Beard: or becauſe it is the Nature of Wine, whereof *Bacchus* is the Emblem, according to the Diſpoſitions that it meets with, to make People both pleaſed and angry, and chearful and moroſe.

Diodor. ap. Lil.

He was named *Briſæus*, either (as ſome think) from the Nymph that was his Nurſe; or from the Uſe of Grapes and Honey, which was of his Invention; as *Briſa* ſignifies a Bunch of preſſed Grapes;) or elſe from the Promontory *Briſa* in the Iſland *Lesbos*, where he was worſhiped.

Cornut. in Perſ. Sat. 1.

His

His Name of *Bromius* comes ἀπὸ τῦ βρόμυ and underſtands the Crackling of the Fire, and the Noiſe of the Thunder that was heard when his Mother was killed with the Embrace of *Jupiter*. Ovid. 4. Metam.

He was called *Bimater* or *Bimetor*, becauſe of his two Mothers: the firſt *Semele*, who conceived him in the Womb; and the other, the Thigh of *Jupiter*, into which he was received, after he was ſaved from the Fire. Idem ib.

That other Name of *Bugenes*, Βυγενὴς, *è Bove genitus*, is what is uſed to be given him by divers of the *Greeks*, upon the Account of the Horns that he had upon his Head: whence he is called alſo *Tauriformis*, and *Tauriceps*. And the Reaſon of his wearing of the Horns, is, either becauſe he was the firſt that invented the ploughing with an Ox; or becauſe he was the Son of *Jupiter Ammon*, who uſed to be imaged with the Head of a *Ram*. Clem. in ſtrom. Euſeb. l. 2. præp Evang Diodor. l. 5.

He was particularly diſtinguiſhed with the Name of *Dæmon bonus*, the *good Angel*: and at Feaſts, after the Tables were removed, the laſt Glaſs put about the Company, was to his Honor. Idem l. 3. Ariſtop. in Equit.

Dithyrambus was a Surname of his διὰ τὸ δὶς εἰς θύραν ἀναβαίνειν, *à bis in januam ingrediendo*: which ſignifies either his being born *twice* of *Semele*, and of *Jove*; or, the double Gate, that there was to the Cave, in which he was brought up: or perhaps this; *That* ſuch as are drunk, cannot keep Secrets: but whatever is in the Heart, firſt comes up to the Mouth, and then burſts forth from that too, *quaſi per geminam portam*; as it is uſually ſaid, that Wine makes τὸ στόμα διάνοιγειν, *i. e. ſets both the Doors of the mouth open.* Diod. Orig. Euſeb.

Dionyſius

Dionyſius or *Dionyſus* may be derived ἀπὸ τοῦ Διὸς, (his Father, *Jupiter*) and *Nyſa* the Nymph, by whom they commonly ſay he was nurſed; or from the word νύσσω, *pungo*; imagining, that he prick'd his Father's ſide with his Horns, as he was born: or from νόσος *morbus*, ſuppoſing that whilſt *Jupiter* carryed him in his Thigh, it made him go a little lame. Or from the Iſland *Dia* in the *Archipelago*, one of the *Cyclades*; which, after his marrying of *Ariadne*, was conſecrated to him, and had the Name alſo of *Naxos*. Or laſtly from the City of *Niſa*, in which *Bacchus* reigned.

Phurnut. in ſub Lucian. Dial.

Nonn. l. 9.

He ſometimes goes by the Name of *Evohus* or *Evius*. And the occaſion of it is, that *Jupiter* not ſeeing him, and thinking he was killed in the War with the *Giants*, cryed out, *Eheu*, υἱέ, *Alas, Son*. Or, becauſe, finding afterwards, that *Bacchus* had overcome the Giant, by changing himſelf into a Lion, he cryed out again, εὖ υἱέ. *Euge fili*.

Eurip. in Baech.

Virg. Æn. 7.

Cornut. in Perſ.

Acron. in Horat.

There is a like account to be given for his Surname of *Evan*. For it is taken from the Acclamations of the revelling Women to him, when they celebrated his: who were therefore themſelves called *Evantes*.

Vir. 6. æn.

Ovid. 4. Metam.

Euchius is another of the Names that he is known by. It is derived from εὐχέω, *largiter fundo*: ſuppoſing, that *Bacchus* was one who would have the Glaſſes well filled.

Nat. Com. l. 5.

Elelæus and *Eleus*, another: which comes from the adverbial Acclamation ἐλελεῦ uſed in War, both before, and in the time of the Engagement, by way of encouragement to the Soldiers. But it was uſed beſides in the Celebration

Ovid. 4. Metam.

Æſchyl. in Prometh.

bration of the Sacrifices, call'd *Orgia*, to *Bacchus*.

His name of *Iacchus* comes from ἰαχχεύω, *clamo, vociferor*. And it is uſed by *Claudian de rapt. Proſerp. l.* 1. where he ſays,

——— *lætuſque ſimul procedit Iacchus,*
Crinali florens hedera: quem Parthica Tigris
Velat, & auratos, in nodum, colligit ungues.
——— *The jolly God comes in,*
His Hair with Ivy twin'd, his Cloaths a Tygers Skin,
Whoſe golden Claws are clutcht into a knot.

For he did not always go naked. He had ſometimes upon him the Skin of a Tygre.

Donatus derives his Name of *Lenæus* from hence, *quòd leniat mentem vinum*. But *Servius* does well to reject that *Etymology*: becauſe *Lenæus* is a *Greek* Word, and *lenire* a *Latin* one. Therefore others fetch it ἀπὸ τῆς ληνῆς, or ληνοῦ, the *Fatt* or *Preſs* that Wine is made in.

Virg. 2. Georg. Ovid. 4. Metam. in 2. Georg.

He is called *Liber*, & *Liber Pater*, from *liberando*, as in *Greek* they call him Ἐλευθερεύς, which is of the ſame ſignification, the *Deliverer*: being indeed the Symbol of *Liberty*, and worſhiped in all Cities that are ſo happy to enjoy it.

Vir. 7. Ecl. Plutar. in probl. Pauſan. in Attic.

To this agrees that other Name of *Lyæus*, and alſo that of *Lyſius*; for they both ſignifie the ſame with *Liber*. The Application whereof to *Bacchus* is further juſtified by this, that Wine *frees* the Mind from Cares, and ſuch as have drunk liberally of it, ſpeak every thing that comes into their Heads: according to that of *Ovid*:

Ovid. 4. Metam. Vir. æn. 4.

Cura

Cura fugit multo, diluiturque mero.
The plenteous Bowl all Cares diſpels.

Phurn. in Bacch. Ovid. 4. Metam. 13. Ibid.

The Sacrifices of *Bacchus* were celebrated in the night. For which reaſon, amongſt the reſt of his Names, he is known by that of *Nyctileus*, from νυκτιλέω, *nocte perficio.*

As he was educated upon the Mountain *Nyſa*, ſo he is thence called *Nyſæus.*

He taught a certain King of *Athens* to dilute his Wine with Water; which was followed with this Conſequence, that the Men, after they had drunk very freely, could yet however go *rectà*, *ſtreight*; whereas before with the ſame quantity they reel'd and ſtagger'd. Hence they epitheted him *Rectus*, Ὀρθός.

Hor. l. 1. Carm.

His Mother *Semele* uſed the Name of *Thyo* alſo, and ſo did his Nurſe. Therefore from thence they called him *Thyonæus.*

Varr. de ling. lat.

And laſtly, he had the Name of *Triumphus*, Θριαμβός, in alluſion to the Acclamations of the Soldiers, to ſuch as were carried into the Capitol in *Triumph*, crying, *Io triumphe.*

SECT. II. *Actions of* Bacchus.

Diod. l. 5. hiſt. & Oroſ. l. 2. Horat. 2. Epiſt.

THE Things that *Bacchus* is celebrated for, are ſo many and ſo very beneficial to Mankind, what with his reconciling of Differences, and building of Cities, and making of Laws, and getting of Victories, that he was declared a *God* by the Joynt Suffrages of the whole World. We may well entertain a great Opinion of the Actions that he did of himſelf, when

when the very Women who were his *Prieſteſſes* and Companions, by ſtriking the Earth with their *Thyrſus's*, drew forth Rivers of Milk and Honey, and Wine, and wrought ſeveral the like Miracles, without the leaſt Labour. And yet whatever power they were qualified withal to do ſo, it is certain, they received it from *Bacchus*: Who

1. Invented the uſe of Wine; and was the firſt that taught the Art of planting of the Trees from whence it is made; as alſo the Art of making Honey, and tilling the Earth. This he did amongſt the People of the Kingdom of *Egypt*: who therefore honoured him as a God, and called him by the Name of *Oſiris*. And it is Commendation enough to *Bacchus*, that the planting of the Vine is adjudged as his invention. He need not envy the *Aſs* of the City *Nauplia* the Praiſes of the Invention of *pruning* it: which, it is ſaid, the *Aſs* was the firſt Author of, in his gnawing upon it. Ovid. 3. Faſt. Dion. de ſitu orb. Vid. Nat. Com.

2. He firſt diſcovered the way of trading with Merchandize. He firſt diſcovered even the Art of Navigation too, in the time that he reigned in *Phœnicia*. Idem ib.

3. He excelled in the Art of foretelling things to come, and brought Men from wandring abroad (like Beaſts) in confuſion, into a life of civil Society, and into the knowledge of the Gods. Ovid. 3. faſt. Eurip. 1. in Bacch. Dion. Ib.

4. He ſubdued *India*, and was carryed upon an Elephant of that Country to the Conqueſt of many other Nations. *Ægypt*; *Syria*, *Phrygia*, and all the Eaſt he ran over victoriouſly; ſetting up Pillars in places as he paſſed, as

Hercules

Idem eod. lib. de situ orbis.

Hercules did in the West. *Triumphs* are attributed to him as the Author, and it is said, he likewise invented the Use of *Crowns* for Kings.

5. *Midas* King of *Phrygia*, of whose *Asses* Ears we made mention in our Account of *Apollo*, desired the Favour of *Bacchus* to give him the power of turning whatever he touched into Gold. *Bacchus*, to oblige him for something that had been done by *Midas* to deserve so well, consented to it. *Ovid. Met. l.* 11.

Annuit optatis, nocituraque munera solvit
Liber, & indoluit, quod non meliora petisset.
To him his harmful wish Lyæus *gives,*
And at the weakness of's Request he grieves.

Midas extremely proud of the Grant of his Request,

Lætus abit, gaudetque malo,
Glad he departs, and joys in's misery;

And makes Gold of every thing that he lays his Fingers upon. Till coming to eat and drink, and finding that his Touch converted his very Victuals too into Gold, whereby he saw he must unavoidably perish with Famine, unless this Faculty was reversed again, he repents of what he had done, and beseeches *Bacchus* to take his Gift to himself: for he was sensible, it was a pernicious one, and that he had been very foolish to desire a power that look'd to be invaluable, but in truth was an absolute ruin to him that received it. *Bacchus* was willing to oblige him still, and commands him to wash himself in the River *Pactolus* in *Lydia*. Which being done, the Sand of that River began from that time to have a Mixture of Gold

in

in it, and the River to be called *Chryſorrhoas* or *Auriſluus* for a ſignification of the ſame.

6. He was carried aboard a Veſſel, whilſt he was aſleep (being then but a Boy) by ſome Seamen of the *Tyrrheni* (who plyed about the *Archipelago*) in order to ſail to the Iſland *Naxos*. And here in the firſt place, he ſtopp'd the Veſſel exactly as it lay, and made it quite immoveable; and at the ſame time ſtrikes the Seamen into an amazement. Next of a ſudden he cauſeth a Plantation of Vines and Ivies to ſprout up and creep along the Oars. At which the Seamen being almoſt dead with the Fright, he threw them headlong into the Sea, and changed them into *Dolphins*. *Ovid. Met. l.* 3.

SECT. III. *The Sacrifices of* Bacchus.

IN Sacrifices there are Three Things to be conſidered. The Creatures that are offered, the Prieſts, and the Sacrifices themſelves, which are celebrated by ſuch and ſuch Ceremonies.

1. The Creatures that were ſacred or conſecrated to *Bacchus*, as to Plants, were the Fir, the Ivy, the Yew, the Fig, and the Vine. As to Animals, the Dragon, and the Pye, ſignifying the Talkativeneſs of People in Drink. The Goat was ſlain in his Sacrifices, becauſe he is a Creature that does miſchief to the Vines. And amongſt the *Egyptians* they ſacrificed, before the Doors of their Houſes, a Swine to his Honour. Xenoph. in Sacerd. Plutar. in probl. ſymp. Euripid. in Bacch. Herodot. Euterpe.

2. The Prieſts and Prieſteſſes of *Bacchus* were the Satyrs, the *Sileni*, the *Lenæ*, the *Naiades*, but eſpecially the revelling Women called *Bacchæ* after his own Name. Vid. Nat. Com. l. 5.

3. The

3. The Sacrifices themſelves were various, and celebrated with different Ceremonies according to the Variety of Places and Nations. There were certain Days of the year appointed, on which with the greateſt Religion, or rather Irreligion and Wickedneſs it was the Law to obſerve them. The firſt of them were thoſe that were inſtituted by the *Phœnicians*, and called

Pauſan. in Attic. *Oſcophoria*, in which the Boys, carrying Vine-leaves in their Hands, went in great order from the Temple of *Bacchus* to the Chappel of *Pallas*, and ſaid Prayers.

Ovid. Faſt. & 6. Met. The *Trieterica* was to be celebrated in the Winter-Nights, by the Women called *Bacchæ*, in Arms, who made great Cries, and went up and down foretelling, as it was believed, the things, that ſhould happen in the time to come. Theſe Sacrifices were intituled *Trieterica*, in memory that *Bacchus* returned from his Expedition into *India* after the third year.

Scholiaſt. Ariſtoph. The *Epilenæa* were Games that were celebrated in the time of Vintage, (after the Preſs for ſqueezing of Grapes was invented) in which they diſputed with one another, who ſhould ſooneſt make the moſt *Muſt*; and in the mean time they ſung the Praiſes of *Bacchus*, and begg'd of him, that the Muſt might be very ſweet and good.

Demarat. in certam. Dionyſ. The *Canephoria*, in ancient Times, amongſt the *Athenians*, were performed by Maids, who were ripe for Marriage; laden with the Firſt-Fruits of the Year, which they carried in Baskets of Gold. Not but that ſome are of Opinion, that the Sacrifices of this kind were inſtituted

instituted to the Honor of *Diana*: and that it was not Fruits, which they carried in Baskets, but an Oblation of some things that they had work'd with their own Hands: by presenting of which to the Goddess they signified their Consents to quit Virginity, and that they aspired to the State of Matrimony. Doroth. Sydon. ap. Nat. Com.

The *Apaturia*, Ἀπατουία, were other Feasts amongst the *Athenians* to the Honor of *Bacchus*: so called from Ἀπάτη, *fallo*. Vid. Nat. Comit. in Cacch. Idem ib.

The Feasts of *Ambrosia* were observed, by custom, in *January*: it being a Month which was sacred to *Bacchus*: insomuch that they called it after his Name *Lenæus* or *Lenæo*; because the Grapes were brought into the City about that time. But the *Romans*, instead of *Ambrosia*, called these Feasts *Brumalia*, from *Bruma*, which was one of the Names of *Bacchus* amongst them: and they celebrated them twice a year in the Months of *February* and *August*. Cæl. Rho. l. 18. c. 25.

Those of *Ascolia* derive their Appellation from the *Greek* ἀσκὸς, *a Leathern Bottle*: which kind there were several produced at these Feasts, either blown up with Air, or (as others say) filled with wine. Among the *Athenians*, the Custom was, to leap upon them, as they were so blown up, with one Foot: and oftentimes the Gamesters would fall. However they thought they did a great Honor to *Bacchus* in it; because they declared to trample upon the Skin of the Goat, for doing mischief to the Vines. But amongst the *Romans* there were *Præmiums* besides proposed for such as overcame the rest in leaping upon the Bottles with Art. And then all of them together calling Tzetz. in Hesiod. Menand. l. de mysteries.

aloud upon *Bacchus* confusedly, and in Verses no matter how unpolished, they carried his Statue about their Vineyards in Masquerade, disguising their Faces with Barks of Trees, and the Dregs of Wine. So returning to his Altar again, from whence they set out, they presented their Oblations in Basons to him, and burnt them. And in the last place they hung upon the highest Trees, little *Images* of *Bacchus*, which they called *Oscilla* from the smallness of the Heads, made of Wood or Earth: to the end, that out of them, as through so many Perspectives, the God should see at a distance, that no hurt came to the Vines. *Virgil* hath elegantly expressed all this, where he says, *Georg. lib.* 1.

——Atque inter pocula læti,
Mollibus & pratis, unctos saliere per utres.
Versibus incomptis ludunt, risuque soluto
Oraque corticibus sumunt horrenda cavatis.
Et te, Bacche, vocant per carmina læta, tibique
Oscilla, ex altâ, suspendunt mollia, pinu.
Hinc omnis largo pubescit vinea fœtu, &c.
They to soft meads heightned with wine advance,
And joyfully o'r nointed Bottles dance,
And merry at their slippery sport they play
Some rustick Madrigal or Roundelay.
In Vizards of rough Bark conceal their Face,
And with glad numbers thee, great Bacchus, *grace,*
Hanging soft Pictures on thy lofty Pine,
Then Vineyards swell pregnant with chearful Wine.

Vir. 4. Georg. 6. & 7. Æn.

Lastly the *Bacchanalia*, or *Dionysia*, or *Orgya*, were the Feasts of *Bacchus* amongst the *Romans*, which at first were solemnized in *February* at Mid-day by Women only; but afterwards came to

to be perform'd by Men and Women together, and young Boys and Girls; who, in a word, left no ſort of Lewdneſs and Extravagancy uncommitted by them. For upon this occaſion, raping, whoring, poiſoning, murdering, and the like abominable Impieties went forward under a Sacrilegious Pretence of Religion. Till the *Senate* by an Edict put the Feſtival down; as *Diagondas* did at *Thebes*, ſays *Cicero*, *becauſe of their Lewdneſſes there*; and as *Pentheus*, King of *Thebes*, attempted alſo to do, but with very ill ſucceſs: for the Women, the *Bacchæ*, barbarouſly killed him: which gave occaſion to the Story, that his Mother and Siſters tore him in pieces, miſtaking him for a Boar. *Ovid. Met. l.* 4. There is a Story beſides, that *Alcithoe*, the Daughter of *Mineus*, and her Siſters, for deſpiſing the Sacrifices of *Bacchus*, ſo far as to ſtay at home and ſpin, whilſt the *Orgya* were celebrating, were changed into Bats. And ſome have ſaid, that *Lycurgus*, having attempted many times to hinder theſe *Bacchanalia* in vain, cut off his own Legs, becauſe he had rooted up the Vines, to the Diſhonor of *Bacchus*. But this is but a Story and no more.

Liv. l. 9. Aug. 6. de Civit. Cic. a. 11. 2. de leg.

Idem. 4. Met.

Ap. Nat. Com.

SECT. III. *The Hiſtorical Senſe of the Fable.* Bacchus *an Emblem either of* Nimrod *or* Moſes.

I find an Account given of this Fable two ſeveral ways. For ſome will have *Bacchus* to be the ſame with *Nimrod*, for theſe Reaſons eſpecially. 1. Becauſe of the ſimilitude of the Words *Baechus* and *Barchus*:

Bochart. in ſuo Phaleg.

which Letter ſignifies *the Son of Chus*, as *Nimrod* was. 2. They think the Name of *Nimrod* may allude to the *Hebrew* Word נמר. *Namur*; or the *Chaldee*, נמרא *Namer*, a *Tyger*. And accordingly the Chariot of *Bacchus* was drawn by Tygers, and himſelf cloathed with the Skin of a Tygre. 3. *Bacchus* is ſometimes uſed to be called Νιμρώδης, which is the very ſame with *Nimrodus*. 4. As *Nimrod* is remarked in *Geneſis* for a great Hunter, ſo amongſt the reſt of the Names of *Bacchus* we find that of Ζαγρεύς, (which we have omitted in our Account above of his Names; as neither was it our Deſign to make a complete Index of them.) And Ζαγρεύς is as much as *one that is continually a hunting*. 5. Nor is it improper to apply to *Nimrod* the Office of *Bacchus* of preſiding over the Vines: ſince he was the firſt King that reigned at *Babylon*, which was a moſt famous Place for Wine in Antiquity.

Anthol. 1. c. 38. ep. 1.

Ex Athenæo.

Others take *Bacchus* to have been *Moſes*: becauſe there are many things in the Fable of the one, that ſeem to be derived from the Hiſtory of the other. As firſt he is feigned by ſome to have been born in *Egypt*, and preſently ſhut up in an Ark, and thrown upon the Waters as *Moſes* was. 2. The Surname of Διμήτωρ or *Bimater*, which belongs to *Bacchus*, may be aſcribed to *Moſes* too: who beſides the Mother that he had by Nature, had another by Adoption in the perſon of King *Pharaoh's* Daughter. 3. They were both of them handſome Men, brought up in *Arabia*, good Soldiers, and had Women accompanying them in their Armies. 4. *Orpheus* calls *Bacchus* directly Μουσῆν, and Θεσμοφόρον, the *Legiſlator*; and further attributes

Voſſius apud Bochart. in ſuo Canaan.

to

to him, Δίπλακα δεκάδων, as if he meant the *Two Tables of the Law*. 5. Add to this, that *Bacchus* was epitheted *Bicornis*. And accordingly, the Face of *Moſes* appeared to be *double-horned*, when he came down from the Mountain from his Colloquy with God: the Rays of Glory that darted from his Brow, reſembling the ſprouting out of Horns thence. 6. As they took Snakes to make a part in the Sacrifices of *Bacchus*, and aſſigned him a *Dog* for his companion; ſo *Moſes* had his *Caleb*, which in *Hebrew* ſignifies a Dog. 7. And as the Women, the *Bacchæ*, brought out Water from a Rock, by ſtriking it with their *Thyrſus* or Rod; and made the Country where ever they came, flow with Milk, Wine, and Honey; ſo the Land of *Canaan*, into which *Moſes* conducted the *Iſraelites*, not only flowed with Milk and Honey, but with Wine alſo; as appears by that noble Bunch of Grapes, which two Men carried upon a Staff betwixt them, (*Numb.* 13.) 8. *Bacchus* by touching the Rivers *Orontes* and *Hydaſpes* with his *Thyrſus* dryed them up, and paſſed them, in the manner as *Moſes* did the *Red Sea*. 9. It is ſaid alſo, that a little Ivy Cane, that was thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twiſted it ſelf about an Oak. And 10. That the *Indians* upon a time were covered all with Darkneſs, whilſt thoſe *Bacchæ* enjoyed a perfect Day. *Nonnius. Voſſius apud Bochart. in Chan.*

Exod. 34. 29.

Eurip. in Bacchis.

Nonn. in Dionyſiac. l. 23. & 25. & 35. & 45.

Apud Eund.

From whence you may collect, how many things the Authors of the Fables of the Ancients have borrowed out of the Scripture, to patch up

Iliad. 48.

their Conceits with. Of which ſort is that of *Homer*, where he makes *Bacchus* and *Pallas* to wreſtle together, and the former of his own accord to yield, according to the Story of the *Angel* wreſtling with *Jacob*. Of the ſame ſort is that, that *Pauſanias* (*in Achaic.*) hath recorded to Poſterity: How that the *Greeks* at *Troy* found an *Ark*, which was ſacred to *Bacchus*; which *Eurypilus* opening, and looking upon the Statue of *Bacchus* that was laid up therein, he was preſently ſtruck with Madneſs. For this is taken from the Story of the *Bethſhemites*, who were deſtroyed by God for looking into the Ark of the Covenant more curiouſly than it became them. And of the ſame ſort, is, the Story of *Bacchus's* being angry with the *Athenians* for deſpiſing of his Feaſts, and not receiving them with the reverence, that they ought, when they were firſt brought by *Pegaſus* out of *Bœotia* into *Attica*. He afflicted them, it ſays, with a grievous Diſeaſe in the *Secret Parts:* for which there was no Cure, till by the Advice of the Oracle they performed the Reverences that were due to the God, and erected Images of the Parts ſo afflicted to his Honor, by the name of *Phalli:* whence the Feaſts and Sacrifices called *Phallica*, came yearly to be celebrated amongſt the *Athenians*. Now can one Egg be more like another than this Fable is like the Hiſtory of the *Philiſtines*? whom God puniſhed with the *Emrods*, for their Irreverence to the Ark; and when they conſulted the Diviners thereupon, they were told, that there was no other Cure for them, than to make Images of Emrods of Gold, and conſecrate them to God.

Ariſtoph. Schol. in Acharn. act. 3 ſc. 1.

1 Reg. c. 6.

SECT.

SECT. IV. *The Moral Senſe of the Fable.* Bacchus, *the Symbol of Wine.*

WIne, and the Effects that flow from it, are underſtood in this Fable of *Bacchus* in the Moral Senſe of it. To begin with the Birth of him out of *Jupiter*'s Thigh. When I fancy to my ſelf that Thigh, ſwelling with the Infant, and halting with its Weight, methinks it creates in me the Figure of a Man, that is burthened and overcome with Drink: who not only halts, but reels and ſtumbles, and behaves himſelf like a mad Man, where-ever the force of the Wine carries him.

Was *Bacchus* taken out of the Body of his Mother *Semele* in the midſt of Thunder and Lightning? So is the Wine from the Butt attended with Quarrels, and Fighting, and Noiſe.

The Education of *Bacchus* by the *Naiades*, who are the *Nymphs* of the Rivers and Fountains, looks as an Admonition to Men, to dilute their Wine with Water.

But *Bacchus* is an eternal Boy. And do not the oldeſt Men make Children of themſelves again by too much Drink? Does not the Exceſs deprive us of that Reaſon, that diſtinguiſhes Men from Boys?

Bacchus is all naked; and ſo is he who hath loſt his Senſes by Drinking. He cannot diſſemble, he cannot *hide* any thing. *In vino veritas, The Wine ſpeaks Truth*; it lays open all the *Secrets* of the Mind and Body too; witneſs *Noah*. Eraſm. in adag.

Bacchus carries *Horns* on his Head, according to that of *Ovid. Epist. Sapph.*

Accedant capiti cornua, Bacchus eris.
Cornuted be thy Crest, and Bacchus *thou shalt be.*

And whether are the Horns of *Bacchus* or of *Venus*'s making most? If you question it, observe what the same Poet says.

Cura fugit multo, diluiturque mero.
Full Bowls, or chase or else dissolve our cares.
Tunc veniunt risus, tunc pauper cornua sumit.
Then enters mirth, and th' Beggar grows a King.

Ovid. de art.

That is, it creates a Boldness, a Forwardness, and Fierceness, in poor people. Not but that I know, there are those who derive the *Horns* of *Bacchus* from the Cups in former times, which were no other than Horns: whence κρατὴρ, *poculum*, is as it were an Abbreviation of κεράστης, from κέρας, *cornu*.

Porphyr. in 2. car. Horat. Lil. Gyr.

He is crowned with Ivy, because that Plant is always green and flourishing, and as it were young. And so is *Bacchus* in his natural and cool Temper. For his Heats are only occasioned by Drink.

He is both a young and an old Man, with very good reason: for as Wine encreases the Strength of the Body, if it be taken with moderation; so it destroys it, if it be taken with excess.

They are altogether Women, who look after the Sacrifices of *Bacchus*; and withal such as are enraged, and intoxicated, and that abandon themselves to all sorts of Wickedness. Accordingly Wine effeminates the most masculine Minds; and disposes them to Luxury. It begets

gets anger, and ſtirs up to Madneſs; and therefore Lions and Tygers draw the Chariot of *Bacchus*.

The Men and Women both celebrate the *Bacchanalia* in *Maſquerade*. And well it is, that they can be aſhamed of their Faults. 'Tis a ſign, all is not yet loſt: their Modeſty hath not quite left them: ſome Remains of it are yet hid under thoſe Diſguiſes, and take ſhelter againſt the danger of being utterly oppreſſed by the Impudence of ill Words and Actions. And how is the caſe with Drink? Does it not maſk, and diguiſe us ſtrangely? Does it not make Beaſts of Men; and turn one into a Lion, another into a Bear, another into a Swine, or an Aſs?

I had almoſt forgot to ſay, that *Bacchus* is ſometimes merry, and ſometimes ſad and moroſe. For indeed what is there that ſo much cheriſhes the Heart of Man as Wine? What more delightfully refreſhes the Spirits of the Mind, than that natural *Nectar*, that *divine Medicine*, which is no ſooner taken, but

Tunc dolor, & curæ, rugaque frontis abeſt.
Then far away are baniſh'd Griefs and Fears,
No thoughtful Wrinkle on the Face appears.

Ovid. de Art.

The Vine is ſo grateful a Plant in this Life, that *in vite, vitam hominis eſſe diceres*; and therefore many couple the Happineſs of one together with the other. The Miſchief is, that they do not always conſider, that if Wine be the Cradle of Life, yet it is the *Grave of the Reaſon:* and and whilſt they will ſtill be *ſailing in the Red Sea of Claret*, they often have their *Souls* drowned in the ſame. It blinds them, and leaves them under

under Darkneſs, eſpecially when it begins to draw away the *Sparkles* and *little Stars* from their Eyes. Then the Body being ſunk in Drink, the Mind floats like out-caſt Goods without a Veſſel, or is *left in the Suds.* So the inordinate Lover of the *Vitis* neglects the *Vitam.* The Vices produced by *that Tree,* being more numerous than the Grapes, that grow upon it; and the Miſchiefs that it does, more than the Cluſters that it bears. Would you be convinced of the Truth of what I ſay, by your own Eyes? Look upon a perſon that is drunk. O Beaſt! do you ſee, how his Head totters, his Hams ſink, his Feet fail him, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes ſparkle and run, his Words ramble, his Tongue falters and ſtops, and his Breath ſtinks moſt abominably? But what am I a doing of here? It is not my Buſineſs now to tell of Truths, but Fables.

CHAP. IX.

MARS. *His Image.*

P. AS far as I ſee, we muſt tarry in this place all night.

M. There is no fear of that. For I ſhall not be ſo large upon the reſt, as I have been upon *Bacchus.* And eſpecially this that you ſee next, who is *Mars,* will not, I hope, keep us long.

P. Do you call him *Mars* there, that is ſo fierce and ſowr in his look? He is all over terri-

ble

ble in his Dreſs, as well as his Look: And the Chariot that he is in, drawn by a pair of Horſes, is managed by I know not what ſtrange Woman, who is ſtark mad. I ſee he is covered with Armour, and brandiſheth a Spear in his Right Hand, as tho he breathed Fire and Death, and threatened every Body with Ruin and Deſtruction.

M. It is *Mars* himſelf, the *God of War*: whom I have often ſeen alſo on Horſeback, in a formidable manner, with a Whip and a Spear together. But that you may not miſunderſtand that Piece, you muſt know, that thoſe two Creatures which are joined to the Chariot are not Horſes, but *Fear* and *Terror*; followed behind by *Clamour* and *Anger*; and *Diſcord* runs afore with her Cloaths all torn. Yet ſome make *Fear* and *Terror* to be Servants to *Mars*. Hear how imperiouſly he commands them in *Claudian. in Ruffin.*

Fer galeam Bellona mihi, nexuſque rotarum
Tende Pavor; fræna rapidos Formido jugales.
My Helmet let Bellona *bring*, Terror *my traces fit,*
And panick Fear, *do thou the rapid Driver fit.*

No ſooner do they receive his Orders, but (*Virgil. Æn. l.* 8.)

—— *Sævit medio in certamine Mavors*
Cælatus ferro, triſteſque ex æthere Diræ:
Et ſciſſâ gaudens vadit Diſcordia, pallâ,
Quam, cum ſanguineo ſequitur Bellona, flagello.
—— Mars *through the Battel rav'd,*
Sad Furies hover above, himſelf in ſteel engrav'd:
Glad of her tatter'd Cloaths next Diſcord goes,
And fierce Bellona *with her bloody Whip purſues.*

P. Where

Bellona Silius l. 4. Stat. 7. Theb.

P. Where is that *Bellona*?

M. She there, that drives the Chariot: the *Goddess of War*, the Companion of *Mars*, or as others say, his Sister, or Wife, or both: who is supposed to make ready the Chariot and Horses for him, when he is going to War. Her Name of *Bellona*, it is clear, comes from *Bellum*. She is otherwise called *Duellona* from *Duellum*, or from the *Greek* Βελόνη, *a Needle*, whereof she is said to be the *Inventress*. Her Priests, the *Bellonarii*, sacrificed to her in their own Blood:

L. 1. c. 12. *Sectisque humeris*, says *Lactantius*, *& utraque manu districtos gladios exerentes, currunt, efferantur, insaniunt: Cutting their Shoulders, and holding out drawn Swords in both their Hands, they run and are transported and mad*; till the Sacrifice is over, and then they were believed to predict Futurities. *Claudian* brings in *Bellona*, *carrying of Water-Serpents.* Another describes her thus.

Juvenal. Sat. 4. & Lucan. l. 1. 2. Eutrop.

Sil. l. 5.

Ipsa facem quatiens, & flavam sanguine multo
Sparsa comam, medias acies Bellona pererrat.
Stridit tartareæ nigro sub pectore Divæ
Lethiferum murmur.
Her torch Bellona *waving through the Air,*
Sprinkles with clotted gore her flaming Hair,
And through both Armies up and down does flie,
Whilst from her horrid Breast Tisiphone
A deadly murmur sends.

Alex. ab Al. l. 3. c. 12.

Before the Temple of this Goddess there stood a Pillar called *Bellica*, over which the *Fecialis-Herald* threw a Spear, when he proclaimed War.

SECT.

SECT. I. *The Deſcent of* Mars.

MARS is ſaid to be the Son jointly of *Jupiter* and *Juno*; tho *Ovid* gives us a Story of his being the Child of *Juno* only. For, ſays he, when *Juno* was in admiration to think, how it poſſibly could be, that her Husband *Jupiter* had conceived of *Minerva*, and begot her by nothing but himſelf, without the Concurrence of a Mother. (as we ſhall ſee in the Account of *Minerva*;) after ſhe had recollected her ſelf from the Confuſion, ſeriouſly affecting to do the like, ſhe goes to *Oceanus*, to ask Counſel of him, whether ſhe as well might not have Iſſue without the Concurrence of a Father. Upon the Way, as ſhe was tired, ſhe happened to ſit down to reſt her ſelf, at the Door of the Goddeſs *Flora*: who underſtanding the Occaſion of her Journey, deſired her to be of good Heart: for ſhe had in her Garden a Flower, which if ſhe did but touch with the Tips of her Fingers, the Smell of it would make her conceive of a Son preſently. So *Juno* was carried into the Garden, the Flower ſhewn her, ſhe touched it, and conceived of *Mars*: who afterwards took to Wife *Nerio* or *Neriene*, (one ſo called, becauſe that Name in the Language of the ancient *Sabines* ſignifies *Virtus* and *Robur*;) and from her it was that the *Claudian* Family formerly derived the Name of *Nero*.

Homer. Iliad. 5. Heſiod. in Theog.

Vid. Cerd. 8. Virg.

SECT.

SECT. II. *Names of* Mars.

Varro de l. lat.

THE Derivation of the Name of *Mars* in *Latin*, is, *quòd maribus in bello præsit: He presides over the Men in War:* as likewise of that of *Mavors*, which is in use amongst the Poets, in the same Language, *Quòd magna vertat: He manages great things.*

Cic. 5. de nat. Phurnut.

But Ἄρης, which is his Name in *Greek*, comes either from αἴρειν, *tollere*; or ἀναιρεῖν *to kill*: or says *Suidas*, from α and ῥέω. *to speak: ὅτι ἐν τῷ πολέμῳ ἔ λόγων ἀλλ' ἔργων χρεία, Because in War there is not that Necessity for Words as Deeds.* But whatsoever Ἄρης it self is derived from, it is certain, those famous Names of *Areopagus* and *Areopagita* are derived from it. The *Areopagus*, Ἄρειος πάγος, that is, the *Hill or Mount of Mars*, was a place at *Athens*, in which *Mars* upon an Accusation of Murder and Incest against him for killing *Halirothius* the Son of *Neptune*, and offering to lie with *Alcippa* his Daughter, was forced to take his Tryal himself the first of all others, before Twelve Gods, and was acquitted by Six Voices: from which time that place became the Seat of a Court of Judicature, for the Cognisance of Capital Causes, and the things belonging to Religion. The *Areopagitæ* were the Judges, whose Integrity, and the Opinion that the World had of it, was so great, that no person could be admitted into their Body, who did not first deliver in publick an Account of all his Life past, so as that none reprehended him or contradicted of what he said in any particular. And to take care that the *Lawyers*, who pleaded

Pausan. in Attic.

Budæ. in pandect. l. ult. de den.

ed to this Court, ſhould never caſt a Miſt before the Eyes of the Judges by the Charms of Eloquence, they were obliged to plead their Cauſes without the uſe of any Ornament of Speech whatſoever: or if they did otherwiſe, they were immediately commanded ſilence. And further, leſt the ſight of the poor Priſoners ſhould move to compaſſion in the prejudice of Juſtice, the Cauſes were always determined in the Night, without Lights; and the Judges with the greateſt ſilence delivered their Sentences, not by word of Mouth and publickly, but by Billet: which was the occaſion of the Proverb of *Areopagita taciturnior*, *for one that ſpeaks little or nothing.* Cic. ad Attic. l. 1.

The Name of *Gradivus*, given to *Mars*, may either be derived from *gradiendo*, *marching*: or from his brandiſhing the Spear, which in *Greek* is rendered by the word *κραδάινειν*.

His Name of *Quirinus* relates to the old *Sabine* word, *Curis* or *Quiris*, ſignifying a Spear: whence comes *Securis*, *quaſi Semicuris*, a piece of a Spear. And this Name was afterwards attributed to *Romulus*, as he was thought to be the Son of *Mars*; from whom the *Romans* in general were called *Quirites*. Withal it is to be obſerved, that *Gradivus* is the Name for *Mars*, when he rages; and *Quirinus*, when he is quiet. Agreeably whereunto, there were two Temples at *Rome* dedicated to him. One within the City, which was dedicated to him by the name of *Mars Quirinus*, and under the Notion of his being the Preſerver of the Cities inward Peace: the other without the City, near the Gate; which was conſecrated *Marti Gradivo*, as he was a *Warriour*, and Serv. in 1. Æn. Ser. 1. 27. Serv. ib.

and the Defender of the City againſt all outward Enemies.

Pacuv. ap. Nonn. The ancient *Latins* applyed to him the Title of *Saliſubſulus*, a *Morrice dancer*, upon the account of the Inconſtancy and Levity of his Diſpoſition, inclining ſometimes to this ſide, and ſometimes to that in Wars. Whence we Cic. l. 6. ep. 4. ſay, *Martem belli communem eſſe*, to ſignifie, that the Iſſue of Battels is uncertain, and the Chances dubious. Not that we muſt ſuppoſe, that Serv. in 11. Æn. *Mars* is the only God who is concerned in War: for *Bellona*, *Victoria*, *Sol*, *Luna*, and *Pluto*, uſe to be reckoned in the number of *Martial* Deities. But hence the *Lacedemonians* had a cuſtom to ſhackle the Image of *Mars* by the Feet, that he ſhould not fly away from them. And amongſt the *Romans*, the Prieſts, *Salii*, were inſtituted, to look after the Sacrifices of *Mars*, and go about the City dancing, with their Shields.

Vid. Lil. Gyr. He was called *Enyalius* from *Enyo*, which is the ſame with *Bellona*, and by other the like Names: which it is not worth my time to inſiſt upon longer.

SECT. III. *Actions of* Mars.

IT is a thing to be admired, that concerning this terrible *God of War*, the Poets only feign *one* Story of the Actions that were ever wrought by him; and yet, that, that one Story ſhould be ſuch, as I would not be very forward to publiſh, if it was not already as apparent as the *Light of the Sun*, and contains a meaning In Pelopida. within it, which is like *good fruit under a bad pill*. Every Body has heard of the Adultery of *Mars*

Mars with *Venus*, which had for Iſſue *Hermione*, a *Tutelar* Deity, in the account of *Plutarch*. For ſo *Ovid* ſays,

Fabula narratur, toto notiſſima cœlo,
Mulciberis, capti Marſque Venuſque dolis.
The Tale is told through Heav'n far and wide,
How Mars *and* Venus *were by* Vulcan *ty'd.*

It ſeems *Sol* himſelf took them in the Act, and told it to *Vulcan*, *Venus*'s Husband: who thereupon made a Net of Iron in ſo very ſmall and ſlender pieces, that it was undiſcernable to the Eye; and when he had done, ſpread it over the Bed of *Venus*. By and by the Lovers return to their Sport, and being caught in the Net, *Vulcan* calls all the Gods together to the Shew, who ſtrive in a manner which ſhould laugh the moſt at them. After they had long lain ſo expoſed to the Jeſts and the Hiſſes of the Company, *Vulcan*, at the Requeſt of *Neptune*, unlooſes their Chains, and leaves them at their Liberty to go where they would. Only *Alectryon*, a Lad that *Mars* had had a kindneſs for, ſuffered the Puniſhment that his Crime deſerved. For he had been ſet to keep Guard at the Door; and falling aſleep, *Sol* took the opportunity in the mean time to get into the Chamber. Therefore *Mars* changed him into a Bird of his own Name in *Greek*, a *Cock*, Ἀλεκτρύων. Which to this day is ſo mindful of his old Fault, that he conſtantly gives notice of the Approach of the Sun by his Crowing early in the Morning. Vir. 2. Æn.

SECT. IV. *The Signification of the foregoing Fable.*

LET us examine, what this Fable means. It is too true, that the Marriage of a *Venus* to a *Vulcan*, that is, of a very handsome Lady to a very ugly Man, is a great occasion of Adultery. But neither can that, nor any other Dishonesty, escape the knowledge of the *Sun of Righteousness*, let it be done in the Darkness of the Caverns that are below the Earth, and never so well guarded by *Setters*, and the trustiest Pimps in the World. Whatever Holes they find or Arts they devise, to commit and to conceal their Actions in, they will all one day be exposed to both the Infernal and Celestial Regions, in the brightest Light: when the Offenders shall be set in the midst, bound by the Chains of their Consciences by that *fallen Vulcan*, who is the Instrument of the Terrors of the *true Jupiter*; and shall hear and suffer the Sentence that was formerly threatned to *David* in this Life, *Thou didst this thing secretly, but I will raise up evil against thee, in the sight of all Israel, and before the Sun:* 2 Sam. 12. 12.

Now to return again to *Mars*, or rather to the Son of *Mars*; who learn'd to be wild by his Father's Example, as *a bad Father makes a bad Child* to a Proverb. It is *Terens.*

SECT.

SECT. V. *The Story of* Tereus *the Son of* Mars.

Tereus was the Son of *Mars*, begotten of the Nymph *Biſtonis*. He married *Progne*, the Daughter of *Pandion*, King of *Athens*, in the time that himſelf was King of *Thrace*. This *Progne* had a Siſter called *Philomela*, a Virgin, who lived with her Father at *Athens*, and for Modeſty and Beauty was inferior to none. And *Progne* being deſirous to ſee her Siſter, prevailed with her Husband *Tereus* to go to *Athens* to fetch *Philomela*, with her Father's leave, and bring her to her Siſter *Progne*. Upon this occaſion *Tereus* falls in love with *Philomela* to diſtraction: and by the way as they travelled together, becauſe ſhe refuſed him, he overpowered her, and cut out her Tongue, and threw her into a Goal. And coming home afterwards to his Wife, pretended with the greateſt aſſurance, that *Philomela* died upon the Road: inſomuch that he ſhed tears in grief for her, and put himſelf in mourning. But *Philomela* contrived a way how to acquaint her Siſter with what *Tereus* had done, altho her Speech was loſt. For Ovid. 6. Metam.

——— *Grande doloris*
Ingenium eſt, miſeriſque venit ſolertia rebus.
Deſire of Vengeance makes th' Invention quick,
When miſerable, help with craft we ſeek.

She deſcribes the Story of the Violences that *Tereus* had uſed to her, as well as ſhe could, in fine Needle-Work, and laps the Piece up, and ſends it to her Siſter: who no ſooner caſt her Eyes upon it, but falls into a rage.

Et (mirum potuiſſe) ſilet; dolor ora repreſſit,
Verbaque quærenti ſatis indignantia linguæ
Defuerant, nec flere vacat, ſed faſque nefaſque
Confuſura ruit, pœnæque in imagine tota eſt.
She held her peace, 'twas ſtrange, grief ſtruck her mute.
No Language could with ſuch a paſſion ſute:
Nor had ſhe time to weep. Right, wrong were mix'd
In her fell thoughts, her ſoul on vengeance fix'd.

In the next place, ſhe makes haſte to her Siſter, and brings her away with her to her Houſe, unknown to *Tereus*: where whilſt ſhe was contriving in her mind, how to be revenged of him, her Son *Itys* (who was but a Boy) coming in and kiſſing her, ſhe took him into the remote parts of the Houſe,

Et mater, mater, clamantem & colla petentem,
Enſe ferit:
———He, Mother, Mother, cries,
And on her clings, whilſt by her Sword he dies.

When ſhe had killed him, ſhe quartered him, and boiled the fleſh, and ſet it before *Tereus* preſently for his Supper: who

Veſcitur, inque ſuam ſua viſcera congerit alvum.
——— does eat,
And his own Fleſh and Blood does make his Meat.

Then when *Tereus* called for his *Itys* to come to him, ſays *Progne*,

Intus habes, quod poſcis, ait. Circumſpicit ille
Atque ubi ſit, quærit: quærenti, iterumque vocanti,
Proſiluit, Itysque caput Philomela cruentum
Miſit in ora patris.
Thou haſt, ſaid ſhe, within thee, thy deſire.
He looks about, asks where. And while again
He asks and calls, all bloody with the ſlain

Forth

Forth like a Fury Philomela *flew,*
And at his Face the Head of Itys *threw.*

Tereus upon this breaking into a violent rage, ran upon them both with his drawn Sword, to kill them. But away they flew, and Fear added Wings to their flight; in such sort, that *Progne* became a Swallow, and *Philomela* a Nightingale, a Bird of her own Name in *Latin*. *Fury* gave Wings to *Tereus* himself: but the Bird, that he was changed into, was a *Hoopoop* (*Upupa*,) which is one of the filthiest in Nature. And as for *Itys*, the *Gods* changed him into a *Pheasant*, in Commiseration to his Case.

SECT. VI. *The Sacrifices of* Mars.

THE Animals, that were sacred to this God, were, the Wolf for his Fierceness; the Horse for his usefulness in War; the Woodpecker and the Vultur, for their Ravenousness; the Cock for his Vigilance, which is a Quality that especially Soldiers ought to have. And amongst Plants, the *Grass*: because it uses to grow in Towns that the War leaves without an Inhabitant; and is thought to come up the thicker in such places as have been irrigated with human Blood. Virg. Æn. 9.

Amongst the most ancient Rites that were used in the Celebration of the *Mysteries* belonging to *Mars*, I do not know, whether there is any upon Record that more deserves to be remembred, than this. *Qui belli alicujus susceperit curam* (says *Servius*,) *Sacrarium Martis ingressus, primò Ancilia commovebat post hastam simulacri ipsius; dicens, Mars Vigila. Whoever had undertook the Business of any War, he went into the Vestry of the Temple of* Mars; *and first* In 8. Æn.

ſtirred the Ancilia, (which were a ſort of holy Shields) afterwards the Spear of the Image of Mars *it ſelf; and ſaid,* Mars, *Watch.*

CHAP. X.

The Celeſtial Goddeſſes. Juno.

M. YOU have done with the Five Celeſtial Gods; now look upon the Celeſtial Goddeſſes that follow them there in order. You ſee *Juno* in the firſt place, carried in a Chariot of Gold, which is drawn by Peacocks; and glittering in a Crown, that is beſet with Roſes and Lilies; together with a Sceptre, no leſs illuſtrious. For ſhe is the *Queen of the Gods.*

Ovid. 3. Metam. Apulei. l. 10.

Vir. 1. Æn. Apollon. 1. Argon.

——— *Joviſque*
Et ſoror & conjux:

The Siſter and Wife too of Jupiter, and the Daughter of *Saturn* by *Ops*, born in the Iſland *Samos*; where ſhe lived all the time that ſhe was a Maid.

P. Really ſhe looks very *auguſt*. How bright, how majeſtical, how charming is that Face, and all her other Shapes incomparable? Thoſe Hands could not but be made for a Sceptre, and that high Head, how nobly does it bear a Crown? The Beauty of her Smile, and the Gracefulneſs of her Breaſts raviſheth me with the Love of her. Her Preſence is generous and fine. Her Dreſs the ſame. She is all over Majeſty, and commands Admiration. But who is that little young Lady, that ſtands by her as a Servant? She is not unhandſome neither. *M.*

M. It is *Iris*, the Daughter of *Thaumas* and *Electra*, and Sister to the *Harpyæ*. She belongs to *Juno's* Retinue, and is her Messenger, as *Mercury* is *Jupiter's*: tho *Jupiter* has been known sometimes to send her too upon a Message, and so have the other Gods. And not them only, but the *Furies*, nay, and the Men too have done the same. Therefore she is feign'd with Wings, for dispatch, and to be carried upon her Bow, according to what *Ovid* says of her: IRIS. Virg. 9. Æn. Nonn. 20. Idem 31. Homer. Iliad. 23.

Effugit, & remeat per quos, modò venerat, arcus. 2. Metam.
By the same Bow she went she soon returns.

It is her Office besides to unloose the Souls of *Women* from the Chains of the Body, as *Mercury* does the *Mens*. An instance whereof we have in *Dido*, who after she had laid violent Hands upon her self, being a long time in dying, and in great pain.

Tum Juno omnipotens longum miserata dolorem Vir. 4. Æn.
Difficileque obitus, Irim demisit Olympo,
Quæ luctantem animam, nexosque resolveret artus.
Ergo Iris croceis per cœlum roscida pennis,
Mille trahens varios adverso sole colores,
Devolat, & supra caput astitit. Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo:
Sic ait, & dextrâ crinem secat, omnis & unâ
Dilapsus calor, atque in ventos vita recessit.

But Juno, *who her Misery bemoan'd,*
And lingring Death, sent Iris *from the Pole,*
To loose Lifes Bonds, and free her strugling Soul.
Since neither Death deserv'd, nor Doom of Fates,
But sudden rage her Time anticipates;
Nor Proserpine *her Golden Hair did take,*
Dooming her Head down to the Stygian *Lake.*

From Heaven then dewy Roſe-wing'd Iris *flew,*
And with Sun-Beams a thouſand Colors drew:
When hovering near, I bear this ſecond Charge
To Pluto's *Court, and thee from Fleſh inlarge.*
With her Right Hand, thus ſaying, ſhe cuts her Hair,
And vital Breath mix'd with Ætherial Air.

Heſiod. in Theog.

But there was this Difference betwixt the Employments of *Iris* and *Mercury*; that he was diſpatched upon Meſſages both from Heaven and from Hell: and ſhe, from Heaven only. He oftentimes was employed in Meſſages of Peace, whence he had the Title of εἰρηνοποιὸς, the *Peacemaker*: But the Buſineſs of *Iris* always tended to Strife and Diſſenſion: ſo that *Servius* ſays, ſhe was called *Iris*, *quaſi* ἔρις, i. e. *Contention it ſelf: the Goddeſs of Diſcord*: tho others will rather have her called ſo, from ἰέναι to *ſpeak*.

Vid. Cer. in 4. Æn.

SECT. I. *The Children of* Juno. *Her Diſpoſition.*

HEBE. Pauſan. in Corint.

P. WHAT Children did *Juno* bring to *Jupiter?*

M. Vulcan, Mars, and *Hebe*. Not but that ſome write of the latter, that ſhe was the Child of *Juno* alone, in this manner; That is, having been for ſome time uncapable of Conception, ſhe happened at a Feaſt that there was celebrated in *Jupiter*'s Houſe to eat of the wild Lettuces: with which of a ſudden ſhe became with Child, and brought forth *Hebe*: who proved to be a perſon of that great Beauty, that *Jupiter* himſelf gave her the Honor to be the *Goddeſs of Youth*, and made her his own Cupbearer; till once as ſhe was ſerving him, ſhe had

had the Misfortune to fall in ſuch an unlucky poſture, as made her to be laugh'd at by all the Company. And then *Jupiter* in anger turned her out of her place, and choſe *Ganimede* to ſerve him in the room of her.

P. What Fault was that, that *Juno* was particularly noted for?

M. Jealouſie: of which I will give you one inſtance or two in her, out of a thouſand. *Io*, the Daughter of *Inachus*, was a Lady that *Jupiter* had a kindneſs for, and they did enjoy each the other. And when *Jupiter* was abſent from Heaven upon that occaſion, it was reaſonably enough ſuſpected by *Juno*, that he was gone out in purſuit of ſome wandring Amours: ſo that ſhe immediately flew down to the Earth after him, and by good luck lighted into the very place where *Jupiter* and *Io* entertained themſelves in private together. As ſoon as *Jupiter* perceived her coming, for fear of a Quarrel, he turned the young Lady into a pure white Cow. *Juno* ſeeing the Cow, asked, what, and whoſe ſhe was, and what was the Bull that ſhe came of. Says *Jupiter*, ſhe was born of a ſudden out of the Earth. The cunning Goddeſs ſuſpecting what was the Matter, deſired the Cow to be given her: which *Jupiter* could not dare to refuſe, for fear of encreaſing her Suſpicion. So *Juno* taking the Cow,

——Servandam tradidit Argo. Ovid. 1. Metam.
Centum luminibus cinctum caput Argos habebat,
Inde ſuis vicibus, capiebant bina quietem:
Cætera ſervabant, atque in ſtatione manebant.

Conſtiterat

Conſtiterat quocunque loco, ſpectabat ad Io,
Ante oculos Io, quamvis averſus, habebat.
—— She deliver'd her to Argus *guard,*
A hundred Eyes his Head's large Circuit ſtarr'd;
Whereof by turns, at once two only ſlept;
The other watch'd, and ſtill their Stations kept.
Which way ſo'ere he ſtands, he Io *ſpies:*
Io, *behind him, was before his Eyes.*

To the Inconveniences of being ſo guarded by *Argus*, the young Lady that was changed into the Cow, ſuffered this Hardſhip beſides, That ſhe fed upon nothing but the inſipid Leaves of Trees, and bitter Herbs: which was an Indignity to her beyond what *Jupiter* could endure to ſee: and therefore he diſpatched *Mercury* to *Argos* with expreſs Orders, to ſet *Io* again at Liberty. *Mercury* for the purpoſe aſſumes the Habit of a Shepherd, and coming to the *many-eyed* Keeper, with a Pipe about him, he entertained him with the Muſick, ſo long, that at laſt he played him aſleep; and whilſt he was aſleep, *Mercury* cut off his Head.

—— Centumque oculos nox occupat una,
Excipit hos, volucriſque ſuæ Saturnia pennis
Collocat, & gemina caudam ſtellantibus implet.
There lies he; of ſo many Lights, the Light
Put forth: his hundred Eyes ſet in one Night.
Yet, that thoſe ſtarry Jewels might remain,
Saturnia *fix'd them in her Peacocks Train.*

For *Juno* hereupon turned *Argus* into a Peacock, and enterwove his hundred Eyes in the Tail of that Bird. And as for *Io*, ſhe committed her to the *Furies* to be tormented, and driven into *Egypt*: where praying, it is ſaid, to *Jupiter* to be reſtored to her priſtine Form, and her Requeſt

Requeſt granted, ſhe thenceforth took the Name of *Iſis*, and came to be advanced unto *Divine* Honors, in the Quality of the *Goddeſs of the Egyptians.*

Another famous Inſtance of the Jealouſie of *Juno* is to be ſeen in this Story. In her Anger againſt *Jupiter*, ſhe would ſometimes make ſuch a Breach with him, that nothing could bring her to be reconciled. Whereupon *Cithæron*, the King, put it into the mind of *Jupiter*, to pretend, that he would marry himſelf again to ſome Body elſe. *Jupiter* being pleaſed with the Project, takes the Image of a Woman made of Oak, and dreſſes it very fine, and puts it into a Chariot: and declares publickly, that he was going to marry *Platæa* the Daughter of *Æſopus*. The Report ſpread, till it came to *Juno*'s Ears: who immediately running to the place where the ſuppoſititious *Platæa* was, fell furiouſly upon the Image, and tore to pieces all the Cloaths, till ſhe diſcovered the Jeſt: which ſet her a laughing ſo, that ſhe was reconciled to her Husband: and from the King *Cithæron*, who was the Adviſer of the Artifice, ſhe was afterwards called *Citheronia*. The reſt of the moſt conſiderable of her Names, are as follows:

Doroth. in 2. nar. fabul.

Plutarch. in Ariſt.

SECT. II. *Names of* Juno.

BY the Name of *Anthia*, which is as much as *Florida* in *Latin*, or *Flowry*, ſhe had a Temple conſecrated to her, that is remembred by *Pauſanias*. In Corin.

She was called *Argiva* from the People *Argivi*, amongſt

amongſt whom the Sacrifices, Ἑκατία were celebrated to her Honor; in which an Hundred Oxen at once were ſacrificed to her, by the Name of a *Hecatombe*. The Image of her, as the ſame People did it, was made of Gold and Ivory; holding a Pomegranate in one Hand, and a Scepter in the other: upon the top of which ſtood a *Cuckow*, in memory that *Jupiter* metamorphoſed himſelf into that Bird, when he loved her.

Doroth. lib. 2. Met. & Pauſ.

Her Name of *Bunæa* is derived to her from *Buno*, the Son of *Mercury*, who built a Temple to this Goddeſs at *Corinth*.

Pauſ. in Corinth.

Calendaris Juno is a Name that is given her from her being *called upon*, (from the old Word *Calo*, to *call*,) by the Prieſts in the beginning of every Month: which Days in the beginnings of Months are thence called *Calendæ*.

Macrob. in Sat.

Upon the Nones of *July*, a Feſtival amongſt the *Romans*, was obſerved to her Honor, with the Title of *Caprotina*, by the *Maid ſervants* eſpecially, but they had *Free Women* amongſt them; who all together under a Wild Fig-tree ſacrificed to *Juno* in memory of that extraordinary Virtue, which guided the Maid-Servants of *Rome* to thoſe Counſels, which were the Means of the Preſervation of the Honor of the *Roman* Name. For when after the taking of the City by the *Galls*, and the quieting of that Tumult, the Neighbouring States ſtruck in with the opportunity of the Miſery, and the great Oppreſſion that then lay upon the *Romans*, to ſend a *Herald* to the *Senate*, to declare, that if they deſired not to have the *Remains* of their City deſtroyed, they muſt ſurrender all their Wives and

Plutarch. & Ovid. de arte. Var. de ling. lat.

and Virgins into the Power of thoſe from whom he came; which ſtrangely diſtracted the *Senate*, in conſidering what it was beſt to do; there came an *Ancilla* (or *Maiden-Slave* or *Servant*) by Name *Philotis*, or, as ſhe is otherwiſe called by ſome, *Tutela*, and communicated a Deſign, which ſhe had been thinking upon, to them: with whoſe Leave ſhe aſſembled together all the Maid-Servants that were there, and dreſſing them in the Habits of married Women and Virgins, as if they were the *Miſtreſſes*, ſhe went with them over to the Enemy. *Livy*, the *Dictator* of the Enemies Army, diſtributed them up and down his Camp: and upon a Day that they pretended was a Feſtival amongſt the *Romans*, they provoked all the Soldiers where they lay encamped to drink to that Degree, that the Army at Night was very well diſpoſed to ſleep ſoundly. Which gave the *Romans* an opportunity to ſurprize and kill them in their ſleep, upon a ſignal which theſe Women gave for the purpoſe from the top of a *Fig-Tree*. This was ſo great a kindneſs to the People of *Rome*, that in Gratitude they commanded all the ſaid Servants to be *manumitted*, and a portion to be aſſigned them out of the publick Revenue. The Day it ſelf they ordered to be called *Nonas Caprotinas*, in alluſion to the Fig-Tree, out of which the Signal was given; and they inſtituted an annual Sacrifice to *Juno* with the ſame Name of *Juno Capotrina*, which ſhould be celebrated under a Fig-Tree, with the Milk of that Tree mix'd with the Sacrifice, for a Memorial of the Story to all poſterity.

As

Feſt. As *Juno* was called *Curis* or *Curitis*, from her *Spear*, which in the Language of the old *Sabines* is rendered by the Word *Curis*, ſo the *Matrons* were underſtood to be under her Guardianſhip. Whence, ſays *Plutarch*, the Spear is ſacred to her, and many of her Statues are done with it, and ſhe her ſelf hath the Name of the Goddeſs *Quiritis* and *Curitis*. So that the Cuſtom, that is uſed in Marriages, for the Bride to truſs up her Hair with the Spear, called *Celibaris Haſta*, which had been ſtruck into the Body of ſome poor Gladiator that was killed, derives its Inſtitution from hence.

In Rom. Arnob. 2. contra Gent.

Marian. de nupt. Her Name of *Cinxia* comes from *Cingulum* the *Girdle*, that the young Lady had about her, who was going to be married. For the unlooſing of this Girdle was done with the good Favour of *Juno*, as being eſteemed the *Patroneſs of Marriages*.

Auguſt. 7. de Civ. *Domiduca* and *Interduca* were her Names, *à ducenda uxore in domum mariti, from bringing home the Bride to her Husband's Houſe.*

Feſtus. The Women worſhiped her under the Title of *Egeria, quòd eam partui egerendo opitulari crederent: becauſe ſhe aſſiſted, as they believed, to the Facility of the Birth.*

Ex Sext. Pomp. She had the Names of *Februalis*, *Februata*, *Februa*, or *Februla*, becauſe they ſacrificed to her in the Month of *February*. Her Feſtival was upon the ſame Day with the *Lupercalia*, when the *Luperci*, the Prieſts of *Pan*, the *God of Shepherds*, running naked through the City, and ſtriking the Breeding Women over the Hands and Bellies with *Juno*'s Cloak, that is, the the *Skin of a Goat, februabant eas, purged them:*

Ovid. 2. Faſt. Cic. 2. Phil.

wher eby

whereby they were thought to bleſs the Women with Fruitfulneſs, and diſpoſe them to have eaſie Labors. Moreover whatſoever things were uſed in any kind of Sacrifices by the way of *cleanſing*, they were called *Februa*: And the Animals that they ſacrificed to *Juno* were a white Cow, a Swine, and a Sheep. But the Gooſe alſo and the Peacock were ſacred to her. Virg. 4. Æn. Idem 8. Idem 4. Ovid. ibi.

The Women worſhiped her by the Name of *Fluonia* too, *quòd fluoribus menſtruis adeſt*: ſuppoſing, that ſhe aſſiſted them in their Courſes.

At the City *Elis*, ſhe was worſhiped in a Military Habit, with all ſorts of Arms about her: upon which account, ſhe was called *Hoploſmia*; and ſo is *Jupiter*, *Hoploſmius*. Lil. Gyr.

Her Name of *Juga*, and in *Greek* Ζυγία, is taken from *jugum* and *conjugium*, as ſhe is the *Goddeſs of Marriages*. There was an Altar of hers at *Rome*, diſtinguiſhed by this Name, in the Street, which was from thence called *Jugarius*. And anciently the Cuſtom was for People to enter into the *Jugum*, the *Yoak of Marriage* at that Altar: which therefore ſome call *Socigena*, *quòd nubentes aſſocient*. Serv. 4. Æn. Feſt.

Her Name of *Lacinia*, and that of the Temple *Lacinium*, comes from the perſon, *Lacinius*, who built the ſaid Temple to her Honor. Strab. l. 6. Liv. l. 24.

Lucina and *Lucelia* is derived either *à luco*, the Grove, in which ſhe had a Temple; or from *luce*, the Light of this World, into which Infants are underſtood to be brought by her. *Ovid* compriſes both theſe Significations of *Lucina* in a Diſtich. Varr. de ling. lat. In faſt.

Gratia

Gratia Lucinæ: dedit hæc tibi nomina Lucus,
Vel quia principium, tu Dea, lucis habes.
Lucina, *hail, ſo nam'd from thy own Grove,*
Or from the Light thou giv'ſt us from above.

Liv. l. 7. Suid. Ov. ep. Parid. *Moneta* is one of her Names alſo, upon the account, either of her giving wholeſome Counſel (*Salutaria monita*) to ſuch as conſulted her, or becauſe ſhe was believed to be the Goddeſs of *Money*.

Euſeb. 3. præp. Evang. Plutar. in Sympoſ. *Nuptialis*, γαμηλία, we find to be another. And when ſhe was ſacrificed unto, under this Denomination, they took the Gall out of the Victims, and caſt it behind the Altar: to ſignifie, that there ought to be nothing of Gall or Anger betwixt ſuch as are married together.

ExLil.Gy. *Opigena*, ſhe was called, from her giving help (*opem*) to Women in labour.

Pindar. in Hymn. Olymp. in Corint. *Parthenos*, or παρθενία, the *Virgin* or *Virginity it ſelf*, was an Appellation given her, it is ſuppoſed, from this occaſion, that *Pauſanias* tells us of. There was a Fountain amongſt the *Argivi*, called *Canathus*: where *Juno* waſhing her ſelf every year, was thought to recover her Virginity anew.

Jul. Pollux, l. 3. After her Marriage with *Jupiter*, as all married perſons are called in *Greek* τέλειοι, and τέλειος is uſed for *Matrimonium*, ſo *Juno* was epitheted τέλεια: that is, *perfecta* indeed, and *adulta*. An Epithet, to the Honor of Matrimony.

Aug. 6. de Civ. Macrob. 6. Sat. The Name of *Populona* or *Populonia*, under which ſhe is likewiſe underſtood, may ſignifie, either the praying of *People* to her, or their Procreation by thoſe Marriages, over which ſhe preſides.

And

And for the Reason immediately foregoing, they epithetted her *Pronuba*, neither indeed could any Marriages be contracted lawfully without the Invocation of *Juno* always in the first place. Senec. in Med.

Regina, *Queen*, she calls her self in that of *Virgil*, *Æn.* 1.

Ast ego, quæ Divûm incedo Regina, Jovisque
Et Soror, & Conjux.
Whilst I, Heaven's Queen, Sister and Wife to Jove.

Sospita was another of her Names *à sospitando:* because all the Women were supposed to be under her *Safe-guard*; who every one had a *Juno* belonging to them, as every Man a *Genius*. Cic. 2. de nat.

Unxia was another, *ab unguendo:* for the Posts of the Door were anointed, where there lived a new married Couple; whence the Wife was called *Uxor*, *quasi Unxor*. Lil. Gyr.

SECT. III. *The Signification of the Fable.* Juno, *the Air.*

IF we take *Varro*'s Account of the meaning of the Story of *Juno*, she is the *Earth*, and *Jupiter* the *Heavens*: by the Marriage of which two together, that is, by the Commixtion of the Influences of the Heavens with the Vapours of the Earth, all things in a manner are generated.

But the *Stoicks* will have *Juno* to be the *Air*, according to the Affinity that there is betwixt the Words *Hera* and *Aër*: *qui interjectus inter cœlum & terram, Junonis nomine consecratus est*, says *Tully*: Ap. Cic. 2. de nat. Planciad.

Tully: which lying betwixt the Earth and the Heaven is consecrated by the Name of Juno. Who is therefore intituled *Aeria*, as being her self Air, or reigning in the Air: and whereas the Air is naturally cold, but warmed by Fire, therefore *Juno* is made to be the Wife of *Jupiter*. Hence comes also that Fiction of *Juno's* being bound by *Jupiter* in Chains of Gold, and Anvils of Iron hanging at her Feet, and so to be suspended in the Air: signifying, that the Air and the celestial Fire are the two lightest and highest Elements; and when they mix with the Water or the Earth, it is downwards, because the Gravity of these other sinks them lower than they.

Hellanic. in. Ὅτι συλλογία Homer. Iliad. 5. Phurnut.

Sep. ep. 310.

I add one thing more, that as to every Man is attributed his *Genius*, so every Woman was said to have her *Juno*, or tutelar Angel, who presided over their Lives.

CHAP. XI. SECT. I.

MINERVA or PALLAS. *Her Image.*

P. THis is a threatning sort of Goddess. She denounces Terror altogether.

M. It is *Minerva*, you must know; who derives her very Name, as some think, from *Minæ*, the Threats of that stern and fierce Look that she hath.

P. But what means all that *Armour*, instead of Womens Cloaths, that she hath upon her?

That

That Headpiece of Gold, and the Creſts that glitter ſo? To what purpoſe is that Golden Breaſt-Plate, and the Lance in her Right Hand, and the terrible Shield in her Left, which ſhe holds up ſo formidably with a Head on it overgrown with Serpents? And what means beſides the Cock, and the Owl, that are painted there? Apoll. l. 90.

M. I will let you know every thing of this that you aſk. It was fit ſhe ſhould be in Armour, rather than in a Woman's Dreſs, becauſe ſhe is the *Preſident and Inventreſs of War.* The Cock is ſacred to her, becauſe it is a fighting Bird, and is often painted ſitting upon her Headpiece; as alſo the *Owl*; of which by and by. But as for that *Head* there, that the Snakes make to appear ſo terrible, and which ſhe not only carries upon the Shield, but ſometimes alſo in the midſt of her Breaſt, it is the Head of *Meduſa*, one of the *Gorgones*. *Virgil* hath theſe Verſes upon it. Virgil. 11. Æn. Cic. 3. de nat. D.

Ægidáque horrificum, turbata Palladis arma,
Certatim ſquammis ſerpentem, auroque polibat;
Connexoſque angues, ipſamque in pectore Divi
Gorgona, deſecto vertentem lumina collo. Æn.

Theſe angry Pallas *dreadful Target mold,*
And wrought her Arms with Dragons Scales and Gold.
This Gorgon's *Head with twiſted Serpents plies,*
Rolling in Deaths Convulſions dying Eyes.

But you do not obſerve, I believe, the Crown upon the Head of this Goddeſs, made of *Olives.*

P. I had indeed miſs'd that. And now I do not ſee, why the *Goddeſs of War* ſhould be Crowned with an *Olive*, which is an *Emblem*

of *Peace*. For I remember I have read in *Virgil*.

Pacifer{que manu ramum prætendit Oliv{.
And in her hand a branch of peaceful Olive bears.

Plutar. in Themist. Herod. in Terpsich.

M. Nay, for that very reason, because it is the *Emblem of Peace*, it ought to be attributed to the *Goddess of War*. For War is only made, that Peace may follow. Tho there is another reason too, why she wears the Olive. For she was the first that taught Mankind the use of that Plant; and as a Reward to her for the same, she had the Liberty given her to impose her own Name of Ἀθηνᾶ (which is the *Greek* for *Minerva*) upon the City that *Cecrops* had newly built; having got the Victory over *Neptune* in the Dispute: which Dispute betwixt them was proposed upon these Terms; that which soever of the two was Author of the best and profitablest Gift to Mankind, that person should have the privilege of giving Name to the City. And presently *Minerva* caused an Olive-Tree, to arise out of the Earth, and presented it to Judgment. And it was judged to be a much more profitable Creature than a *Horse*, which was what *Neptune* on the other side offered for his Gift.

SECT. II. *The Birth of* Minerva.

Cic. 3. de Nat.

THere are five persons, upon History, of this Name; but our Discourse is of one only, who was born of *Jupiter*, and to whom the rest are referred. *P.* But how was she born? *M.* I will tell you, if you do not know; tho it is ridiculous. *Jupiter* finding his *Juno* was barren, for

anger

anger at it, as I suppose, struck himself on the Head; and in the Third Month after, brought forth *Minerva*, who from that space of time was called *Tritonia*, *quasi* τριτόμηνις, *Trimestris*. He made use of no Midwife in the case, but *Vulcan*: who opening his Brain with the Blow of an Hatchet, was amazed, you must think, to see, instead of a little naked Child, a *Virago* in Armour, leaping out of the Brain of her Father; as *Ovid* expresses it almost in the very same Terms, when he speaks of *Minerva*.

Sthena. ap. Gyr.

Lucian. in Dial. Deor.

——De capitis fertur sine matre paterni
Vertice, cum clypeo prosiluisse suo.
Out of her Father's Scull, as they report,
Without a Mother, all in Arms, leapt forth.

Some have said, that *Jupiter* conceived of this Birth, after his devouring of one of his Wives, called *Metis*; and that it was with that Meat that he presently grew big, and brought forth the armed *Pallas*.

Hesiod. in Theog.

They say besides, that it *rained Gold* in the Island of *Rhodes*, at the time that *Minerva* was born. And this latter Observation is indeed remarked by *Claudian*.

Strab. l. 14.

Auratos Rhodiis imbres, nascente Minerva,
Induxisse Jovem ferunt.
At Pallas *Birth great* Jupiter, *we're told,*
Bestrew'd the Rhodians *with a Shower of Gold.*

SECT. II. *Names of* Minerva.

First, let us enquire into her proper Names of *Minerva* and *Pallas*, whence they come. *Minerva*, says *Cicero*, is derived from hence, *quòd vel minuit, vel minuatur*. And it is very true,

2. de nat.

true, as she is the Goddess of War, that she diminishes the Number of Men, and deprives both Families of their Heads, and Cities of their Members. But it may be derived as well from *Minæ*, as I said before; because her Looks threaten Violence, and strike a Terror in the Beholders. You may derive it too from *monere*, *her good Admonitions*, in the Sense that she is the *Goddess of Wisdom*. She is *Wisdom it self* in the common esteem; and that is the Reason of the common Proverb, ὗς Ἀθηνὰν, *Sus Minervam*; which is used when any unknowing person goes about to teach another, by whom he ought rather to be taught himself. And from this Name of *Minerva* comes *Minerval*, or *Minervale*, in *Greek* διδακτρον, for the Salary, that is given by the Scholars to the Masters.

Cornific. ap. Gyr.

Festus.

Cic. 9. Epist. 18.

Ἀθηνᾶ in *Greek*, is by some derived from α and θηλάζειν, to *suck or suckle by the Breast*: of which, there was no need, in *Minerva*'s Case; being born out of her Father's Head in full maturity, and therefore called ἄμητρος and ἀμήτωρ, *Motherless*. *Plato* takes the Etymology of it from θεονόην and ἠθονόην, to signifie her *Knowledge of things Divine*. Others from α and θείνεσθαι, to *be beaten*: because no Philosopher or *Student in Wisdom* will be obnoxious to that Servitude; according to the Sentence of the *Stoicks* in *Tully*, *Liberum esse neminem, nisi sapientem*. *The Philosopher, or the wise Man; is the only Free-Man.*

Pollux. Phurnut.

In Cratylo

In Parad.

Pallas's Etymology may either be taken from πάλλειν τὸ δόρυ, the *Brandishing of her Spear*, as *Minerva* uses to do in War; or from a certain Giant called *Pallas* that she slew; or from the

Serv. in 2. Æn.

the Lake *Pallas*, where she was first seen by Men.

Now pass we on to her Surnames: and out of an innumerable company of them of little or no moment, we will select three or four for our Observation, after we have said something concerning the *Palladium*.

The *Palladium* was an Image of *Pallas*, that was long preserved in the Castle and Temple of her Name, in the City of *Troy*: into which the Story says, it fell down from Heaven at the Building, before the Temple was roofed; and chose out its own self the place of its Residence. And when all persons strangely admired at the thing, it was answered by *Apollo*, That that City should so long continue in safety, as they preserved that Image within their Walls. Therefore in the time of the *Trojan* War, when the *Greeks* besieged the City, and could find no hopes of their taking it, unless they first deprived it of the *Palladium*, they committed the Business to *Ulysses* and *Diomedes*, to creep into the City through the Sinks, and bring that fatal Image away. They did so, and then *Troy* was taken without any difficulty. Some say, it was not lawful for any person to remove the *Palladium* out of its place, or so much as to look upon it. Others add, that it was of Wood, and so it was a wonder, how it could move the Eyes, and shake the Spear. Others, on the contrary, report, That it was made of the Bones of *Pelops*, and sold to the *Trojans* by the *Scythians*: That, *Æneas* recovered it, after it had been taken by the *Greeks*, of *Diomedes*; and carried it with him into *Italy*: where it was laid up in

Ovid. 5. Fast.

Herodian. l. 1. Plut. in Paral. Serv. in 2. Æn. Clem. in Protrep.

Dion. Hal. l. 1. Antiq. the Temple of *Vesta*, as a Pledge of the Stability of the *Roman* Empire, according as it had been before of the Security of *Troy*. And lastly, there are others that write, that there were two *Palladiums*; one that *Diomedes* took, and another that *Æneas* carried away with him.

Homer. in hymn. in Vener. The Temple of *Minerva* at *Athens* was called *Parthenon*, and the Goddess her self with the greatest Devotion was worshiped there by the same Name of *Parthenos*, *the Virgin*. For *Minerva* in like manner as *Vesta* and *Diana* was a *perpetual Virgin*; and such a Lover of Chastity, that when she had by chance been seen by *Tiresias*, washing her self in the Fountain of *Helicon*, she immediately deprived him of his Eye-sight for it: instead whereof she afterwards, at the humble Petition of his Mother, bestowed upon him a Recompence in advancing the sight of his Soul to the Art of Divination. I Hom. l. 10. Odyss. am not insensible, that *Ovid* assigns quite another Reason for the Blindness of that Prophet, L. 3. Met. and says that *Juno* put out his Eyes, because after that he had killed a She-Snake, and thereupon was himself turned into a Woman; and seven years after that, had killed a He-Snake, and thereupon was turned into a Man again; being chosen by *Jupiter* and *Juno* to be the Judge betwixt them in a Controversie, that was not so very virtuous, as it was jocose, he gave his Judgment in favour of *Jupiter* against *Juno*.

Nat. Com. l. 7. c. 18. This is also another illustrious Instance of the Chastity of *Minerva*: That when *Neptune* had actually enjoyed the beautiful *Medusa*, (whose Hair was all Gold) in her Temple, she changed that Hair, which gave the Temptation, into Snakes;

Snakes; and cauſed, that whoever ſhould but look upon her, for the future, ſhould be turn'd into Stones.

Her Name of *Tritonia* is taken from the Lake *Triton*, where ſhe was educated: of which *Lucan* hath theſe Verſes. Pauſan. in Bœot. l. 9.

Hanc & Pallas amat, patrio quod vertice nata
Terrarum primam Lybien (nam proxima cœlo eſt,
Ut probat ipſe color) tetigit, ſtagnique quietâ
Vultûs vidit aquâ, poſuitque in margine plantas,
Et ſe dilectâ Tritonida dixit ab undâ.
This Pallas *loves, born of the Brain of* Jove,
Who firſt on Libya *trod: (the heat does prove*
This Land next Heaven) ſhe ſtanding by the ſide
Her Face within the quiet water ſpy'd,
And gave her ſelf from the lov'd pool, a Name,
Tritonia.———

Or ſhe may be ſo called from τείτων, or τειτών, in the old *Bœotian* and *Æolick* Language, ſignifying the *Head*; becauſe ſhe was born out of *one*. Yet before we take our leave of the Lake *Triton*, which we were ſpeaking of, let me tell you of the Ceremonies that were performed upon the Banks thereof, in honor of *Minerva* in this manner. A great Concourſe of People out of all the Neighbouring Towns aſſembled, with whatever Virgins they had amongſt them, that were capable of giving and receiving Blows. Theſe Virgins were diſtributed into ſeveral Companies, with Clubs and Staves for their Arms: who upon a ſignal given, engaged each other in Battel, upon condition, that ſhe that ſhould be firſt killed, ſhould not be believed a Virgin, but ſhould have her dead Body thrown into the Lake with diſgrace. But ſhe that Herodot. in Melp.

ſhould

ſhould receive the moſt and the notableſt Wounds, and nevertheleſs maintain the Fight with a conſtant and undaunted Courage, ſhe ſhould be carried home upon a Chariot, as it were in Triumph, and be followed with the Acclamations and Praiſes of all the perſons that were there.

Ex Heſyc. Iſid l. 10. Ovid. 6. Metam. Virg. 7. Æn. Theocrit. Ecl. 34.

The People of the Iſland of *Samos* worſhiped her under the Denomination of Ἔργανη, the *Workwoman*; in reference to her being the Inventreſs of divers Arts, and particularly of *Spinning*, as it is intimated in that of the Poet;

——— *Non illa colo, calathiſque Minervæ*
Fœmineas aſſueta manus.
To Pallas *Arts her Hands were never train'd.*

And indeed the *Diſtaff* was ſo truly her Invention, that the very Name of *Minerva* is oftentimes uſed to ſignifie that ſort of Employment. For ſo we read it in *Virgil. Æn.* 8.

Cui tolerare colo vitam tenuique Minervæ.
By th' Spinſters Trade ſhe gets her Livelyhood.

Yet altho *Minerva* was ſo extraordinary eminent for ſpinning, *Arachne*, a young Lady of *Lydia*, preſumed ſo much upon her own skill in the ſame, that ſhe challenged the *Goddeſs* to ſpin with her, to her ruin; for the Goddeſs burſt her Work in pieces, and with a Spoke of the Wheel that ſhe had in her Hand,

Ovid. 6. Metam.

——— *Frontem percuſſit Arachnes.*
Non tulit infelix, laqueoque animoſa ligavit
Guttura, pendentem Pallas miſerata levavit.
Atque ita, Vive quidem, pende tamen improba, dixit.

Arachne *thrice upon the Forehead ſmote;*
Whoſe great Heart brooks it not; about her Throat

A Rope ſhe ties; remorſeful Pallas *ſtaid* Virg. Ecl. 2.
Her falling Weight. Live, wretch, yet hang ſhe ſaid.
So the Goddeſs turned her into a Spider.

——*Et antiquas exercet Aranea telas.*
And now a Spider turn'd, ſhe ſtill ſpins on.

The Art of Building, and eſpecially of Caſtles, was alſo of *Minerva*'s Invention: and therefore over the latter ſhe was believed to preſide.

She is called by the Name of *Muſica*; because, ſays *Pliny*, *Dracones in ejus Gorgone ad ictus citharæ tinnitu reſonabant. The Dragons about her Gorgon-Head tingled at the Noiſe of a Harp.* L. 34. c. 1. 2.

But more eſpecially becauſe ſhe firſt found out the uſe of the *Pipe*: with which as ſhe was playing ſome time by the ſide of a Fountain, and ſaw her own Face in the Water made uglier by blowing of the Pipe than it was before, it is ſaid, ſhe threw it away with theſe Words: Ovid.

I procul hinc, dixit, non eſt mihi Tibia tanti,
Ut vidit vultus, Pallas in amne ſuos.
Away, thou art not ſo much worth, ſhe cry'd,
Dear Pipe; when ſhe her Face i'th' ſtream eſpy'd.

She was epithered *Glaucopis*, as having *Grey and ſky coloured* Eyes, that is, Green mix'd with White, not unlike an Owl's: from the Name of which Bird in *Greek*, γλαὺξ, ſhe is believed to have taken this. Paſan. in Attic.

Tho others on the contrary will have her to be ſo *epithoted*, not becauſe ſhe had indeed gray Eyes, but becauſe her Looks are fierce and terrible; in which ſenſe *Lions* and *Dragons* are alſo ſaid to be *Glauci* and *Cæſii*. Phurnut.

Her Name of *Pylotis* comes from πύλη, a *Gate*: becauſe ſhe was painted, or had her Effigies placed at the Gates of Cities, and the Doors of Houſes; as *Mars* had his Effigies Æſchyl. in Eumenid.

ſtanding

ſtanding in the Suburbs; to ſignifie, that to keep an Enemy from the City, they muſt fight it out *abroad*: but *within* the City, they ſhould make uſe of the aſſiſtance, not of *Mars*, but *Mercury*: that is, a State is to be governed by Prudence and Counſel and Law.

SECT. IV. *The Signification of the Fable.* Pallas, *the Symbol of* Wiſdom *and* Chaſtity.

Cic. 1. off. BY this Story of *Minerva*, the Poets intended to repreſent *Wiſdom*: that is the true underſtanding and knowledge of things, accompanied with Action, in a conſiderate and diſcreet way. And likewiſe they intended to repreſent the underſtanding of the nobleſt Arts, and the like accompliſhments of the Mind, as the Virtues, and eſpecially *Chaſtity*. Nor indeed without reaſon. For

1. By the Birth of *Minerva* from the *Brain* of *Jupiter*, it is ſignified, that the ſeveral Sciences in human Learning were not the Invention of the Wit of Man, but proceeded from the inexhauſted Fountain of the *Divine Wiſdom*, to be employed to the Uſe and Benefit of us, in the World that we live in. And not only the Arts and Sciences, but the Virtues, and every the choiceſt Bleſſings attending them, derive their Original from the ſame.

Cic. in parad. 2. *Pallas* was born into the World, *armed*. Becauſe a *Wiſe Man*'s Soul, with the Greatneſs of his Senſe, and the Number of his Virtues, is in a manner ſo fortified, as to be inconquerable. He is prepared and armed againſt Fortune: in Dangers intrepid, in Croſſes unbroken,

broken, in Calamities impregnable. *Quemadmodum enim non colliquefcit Jupiter, dum simulacrum ejus liquefit*, as *Seneca* said, *Tho the Image of* Jupiter *sweats in ill Weather, yet no* Jupiter *himself is dry and unconcerned with it*; so a wise Man, under whatever ill Chances may come up, is so hardened and fixed, that they make no alteration in him. Senec.

3. *Minerva* is a *Virgin*, and all the *Muses* are supposed to be so too. And agreeably to this, it is to the *pure in heart*, to whom the sight of God is promised: even amongst the *Heathens* they had an Opinion, that it was possible for the chaste Eyes to see *God*. Or, to go no further than to the Bees for an instance, it seems Nature has been willing to teach us by them, how happily Wit and Policy may be united with Innocence. But certainly in the Person of the great *Nazianzen*, (to say nothing of other Holy Men and Women, of S. *John* the *Evangelist*, S. *Catharine* the Virgin and Martyr, S. *Thomæ*, and the like,) we have an undeniable instance of the Truth of what we would here advance, when Wisdom and Modesty presented themselves to be seen and received by him in the Form and Habit of Virgins. Nyss. de Virg. init. c. 4. & 5. Serv. in 2. Æn.

4. *Minerva* is of a stern Look, and of a froward Countenance, in allusion to this piece of Morality; that a chaste and truly wise person does not seek his Commendation in the Beauty of his Body, nor to make himself loved by the Arts of his Eyes, but relies upon his undisguised Virtue for his Honor. Assuring himself that Wisdom and Modesty, joined together, appear as excellent under rags, as if they were surrounded

rounded with Rays of Glory. They are no less beautiful in a Beggar, than a Prince; and carry the same Majesty with them, whether they are seen in a Cell or upon a Throne. Age it self makes no Difference in the Charms of them: but they are as amiable in the person of a decrepid, decayed old Man, as in the noblest Youth.

5. Did *Minerva* invent and practise the Art of Spinning; it is an Instruction to all other Virgins, if they would preserve their Chastity, to employ themselves continually at some work, and never to indulge Idleness, never but to be busied. Of which *Lucretia* is an Example, that *Roman* Matron of Honor; who was found late at night spinning, amongst the Maids, that were at work, and sitting in the middle of the House, when the young Gentlemen came thither from the King. *Livy.*

6. As the *Spindle* and the *Distaff* were of the Invention of *Minerva*, so they are the Arms of every virtuous Woman: who so long as she is provided with those, will despise the Enemy of her Honor, and drive away *Cupid* from her with as much indifference as she does her *Little Dog*. Which was the Reason, that those Instruments were formerly carried before the Bride, when she was brought to her Husband's House, amongst all the *Nuptial Pomp*: and somewhere it is a Custom, at the Funerals of Women, to throw the same into the Grave with them.

Bellof. Lult. c. 13.

7. When *Tiresias* had no sooner seen *Minerva* naked, but he lost his sight, was it for a punishment to him, or for a reward? It is certain, he never

never saw things so acutely before, as he did then: for then he became a Prophet, and discerned Futurities a long time before the Execution of them. Which is indeed a noble Argument, That he who hath once beheld the Beauty of true Wisdom very close and clearly, is free to be without the use of his bodily sight, out of the little satisfaction that there is to be received from the present things which occur to it. And instead thereof, he looks at a distance into things to come, he casts his mind upon Eternity, and enjoys himself with the greatest pleasure to contemplate upon such celestial Objects, as are not to be seen by Eyes.

8. To observe that the *Owl*, a Bird that sees in the dark, was sacred to *Minerva*, and painted upon her Images, it gives you a *Symbol* of a wise Man, who scattering the Clouds of Ignorance and Error, with which others are blinded, and throwing them away from him by his industrious Searches into what is good and true, attains to a right apprehension of things there, where the vain World is deceived.

9. And what is meant by the *Palladium*, her Image, which was such a great Security and Support to the Cities, that had it; but that the Common-wealth flourishes, and is best governed, when *Wisdom* sits at the Helm? It is supposed to have fallen down from Heaven, to give us to understand, (what we find is confirmed by the Oracle of the Scripture) *That every the best and perfect Gift comes from above, and descends from the Father of Lights.* Jac. Ep. 1. c. 1.

To this, I add the Inscription, which was heretofore to be seen in the Temples of *Minerva*,

nerva, written in Letters of Gold, amongst the Egyptians. *Ego sum, quæ sunt, quæ erunt, quæ fuerunt. Velum meum revelavit nemo. Quem ego fructum peperi, Sol est natus. I am, what is, what shall be, what hath been. My Veil hath been unveiled by none. Whatever Fruit I have brought forth, there is the Sun born.* Which are Words, as I think, full of Mysteries, and contain a great deal of Sense. But I am willing to leave every one to their own Interpretation.

V. Lil Gyr. Synt. 11.

CHAP. XII. SECT. I.

VENUS. *Her Image.*

M. TUrn your Eyes now to a much sweeter Object; and look upon that *Goddess*, which hath the purest Charms of the *Graces*, sitting and playing upon her Lips. You see a Pleasantness, a Mirth and Joy in every part of her Face: you see a thousand pretty Beauties and Amours sporting themselves wantonly in her Bosom, *which is as fair as Silver.* You see how gloriously she spreads and views her person all over, and holds up her Head, and breaths forth nothing but Delights and Charms. She is Crowned with Roses, and arrayed in Purple: her Gown beset with Jewels, and loose, in ostentation of the Pleasures that she is the Mistress of. The Three *Graces* stand about her, and two *Cupids* by her side: behind her follows *Adonis*, a little neat Boy, who is curious in gathering up her Train.

Philostr. I 2. Imag. Ovid. Met. 15. Apul. l. 6.

Hard

Hard by her is her Chariot, empty; made of Ivory, and fashioned in the Shape of a Shell of a Fish; very fine. It is drawn, according as *Venus* pleases, when she rides in it, either by Doves, or Swans, or Sparrows. Horat 3. Od. Ovid. 10. Met. Sappho poet.

P. Venus do you call her? Is that *Venus*, the *Goddess of Love*? the Patroness of the *Women of the Town*, and the plaguy Architect of the Intrigues that they have with them? Is this she, who is so famous for the Trade of Whoring, and Rapes, and Incests?

M. Yes, that is *Venus*: the *Goddess of the Graces*, and of every thing that is curious, and beautiful, and neat, and pleasant, and acceptable, when she is called by her better Name. But in reality, she is, as you say, an impudent Piece, and the Mistress and President of Obscenity.

P. How comes it then, that she is done in such an august Form? Why is her Dress so glorious? and her Chariot not rather drawn by Swine, and Dogs and Goats, than Swans and Doves, which are the most pure sort of Birds? She deserves to be attended with the *Furies* and the *Ghosts* of Hell, more than with the *Graces*.

M. Sir, what do you do? It was the Custom amongst Men formerly, they perfectly vowed it, to erect Altars to *Sins*: to sacrifice to their Impurities with Frankincense, and make use of the ill things that they did for the steps upon which they advanced themselves to the Dignity of Gods. But there are such Complaints against the times, as we had best supersede; and come to the Business of *Venus*.

You will see her drawn elsewhere, after several other Ways. She hath oftentimes the Shape of a young Lady, rising out of the Sea, and carried upon a Shell-fish: and oftentimes that of a Woman, holding the Fish in her Hand, with her Head set about with Roses and Flowers. She is done in other places, carrying a Silver *Looking-Glass*, with Sandals upon her Feet, gilded, and Golden Buckles to them. By the People of the City of *Sicyon*, she was worshiped, holding Poppy in one Hand, and an Apple in the other: who consecrated the Thighs of all manner of Victims to her, except Swine. For those, as unclean as she is her self, she hates most abominably for their Filthiness; or rather perhaps, because a wild Boar heretofore killed *Adonis*, who was her *Darling*. At *Elis* there was an Image to be seen of her, striking a Snail with her Foot; for a signification to Virgins, that it does not become them to wander abroad; and to such as are married, that they must keep secretse, and tarry at home, and look after the Family. They did her also with a *Cestus* (from whence some derive the Name of *Incestus*, *Incest*,) that is, a Girdle or Belt of divers Colors: in which they imagined there was inclosed all manner of Sweetnesses and Dalliances, and Charms. Some arm her with Arrows, and give her for a Companion *Pytho*, who is the same with *Suada*, the *Goddess of Persuasion*.

Philostr. in Imag. Pausan. in Corinth.

Plut. in præc. connub. & l. de Isid. & Osir.

Homer. Il. ξ.

Eurip. in Medea. [ex Phurn.

SECT.

SECT. II. *The Descent of* Venus.

THey write, that there were Four *Venus*'s; all born of several Parents. But this that we speak of, who was the eminentest of them, and had the Beauties as well as the Disgraces of the other commonly ascribed to her, was supposed to be born of the *Froth* of the *Sea*; which had been caused by the *Genitals* of the God *Cælum*, or his Son *Saturn*, cut off, and thrown upon the Waters. Consequently she was called in *Greek* Ἀφροδίτη, from Ἀφρὸς, *Spuma*; unless, as others rather chuse to say, it comes from Ἀφραίνω, to be mad. However being thus born, and layed up, like a Pearl, in a Shell-fish, for a Cradle, she was driven by *Zephyrus* upon the Island *Cyprus*: where the *Horæ* received her, and took her to their Bosoms; and not only brought her up, and made her fine and adorned her, but as soon as she was grown to maturity, carried her to Heaven, and presented her to the Gods: who falling in love with her Beauty, all strove which should have her for his Wife; till she was betrothed to *Vulcan* only, and afterwards married him.

Cic. 3. de nat.

Hesiod. in Theog.

Ex Eurip. & Phurn. Homer. in hym. ad Ven.

SECT. III. *Names of* Venus.

IN the first place, her proper Name of *Venus*, says *Tully*, comes from *veniendo, quòd ad omnes res veniat: All things are subject to love.* Or, *quòd per eam omnia proveniant, ac progignantur; All things are produced and begotten by love.* Or, as others say, she is called *Venus*

3. de nat.

Pausan. in Attic. *quasi venusta*, being the *Goddess of Beauty*: or *Venus, quasi Adventitia*. For she was first worshiped by the *Egyptians*, and from the *Egyptians* was translated to the *Greeks*, and from them to the *Romans*; who were used to give the Title 1. de Or. of *Adventitia* and *Transmarina* to all such things, as came to them from the *Greeks*; in like manner as *Tully*, speaking of the Learning of the *Greeks*, epithets it by those very Names. Now let us go on to the Surnames and Titles of Ex Apol. & Hesych. *Venus*. And here first we meet with that of *Amica Venus*, Ἑταίρα. For so the *Athenians* styled her; *quòd amicos & amicas jungeret, because she joins Lovers together*. It is a Name, that is liable to be taken in two Senses. According as the *Greeks* used the Word πόλος, to signifie both the Mistresses of *Honor and of Pleasure*; being equally *Ground plowed up*, which is the Sense of the Word without a Figure. And Festus. from πόλος comes that Custom of People of commonly calling a Boy, that a Man loves, by the Name of *Pullus*: from whence the *French* Word *Poulet*, is perhaps derived, which signifies a *Love-Letter*.

Pausan. in Lacon. & in Attic. Her Title of *Armata* hath this Story depending upon it. Some of the Forces of the City *Messene* were once beaten, and put to flight, by a party of the Women of *Sparta*, who had sallied out without their Husband's knowledge. Who, as they were returning home again, laden with the Spoils of the Enemy, met with their Husbands drawn out in *Battalia*, in order to fight them, in confidence that they were the *Messenii*. And neither would the Men at last be brought to believe, that they were their own Wives, unless

unless they gave them demonstration thereof not only by *words*, *but deeds*. (Which is as plain an Account of the thing, as Modesty will allow of.) And in memory thereof, a Temple was dedicated *Veneri Armatæ*.

The *Sidonians* understood *Venus* by the Goddess, they called *Astarte*, and worshiped in the Figure of a Star: who was otherwise often called *Dea Syria*, the *Syrian Goddess*: tho many say, this Goddess was no other than the *Moon*. Epiph. contr. Hæres. Euseb. 1. de præp. Evang.

Her Title of *Apaturia* comes from ἀπατάω, *fallo*: for neither is there any thing more fallacious than a Lover, nor more mistaken than Love. Which flatters the Eyes, and is as pleasing as Roses in their finest Colours; but it leaves a Thorn in the Heart, it torments the Mind, and wounds the Conscience. Lucian. de Dea Syr. Strab. l. 11.

The *Romans* gave her the Title of *Barbata* upon this Account; that when the Women had been troubled with a pestilential Itching, that brought off all the Hair of their Bodies, and upon their Application to *Venus*, had obtained, That their Hair should presently grow again; there was an Image erected to the Goddess in return with a Comb in her Hand, and a *Man's Beard* to her Face; that one and the same Goddess should bear the Badge both of a Man and Woman; and consequently be believed to preside over the Generation of both. And to express it yet the more plainly, they drew the upper part of her Body like a Man, and the lower like a Woman. Serv. Macrob. Suidas & alii.

Her Names of *Cypris*, and *Cypria*, and *Cyprogenia*, denote her Education, and her being worshiped in the Island *Cyprus*: as those of *Cytheris* and *Cytherea* understand the Island *Cythera*,

upon which (it is said) she was first landed in the Shell-Fish, where she had been from her Birth. *Festus.*

Lactant. l. 1. div. Instit.

There was a Temple at *Rome* dedicated to her, with the Epithet of *Calva* to her Name: because in the time that the *Gauls* possessed that City, the Women's Hair was taken to make Ropes of for the use of the Machines of War.

Veget. l. 4. de re milit.

Claucina was another of her Names, from *cluo*, to *purge*: an Image of her, so called, being set up in the place, in which the Peace was

Plin. l. 15.

concluded betwixt the *Romans* and the *Sabines*.

Polyb. l. 2. Serv. 1. Æn.

She was called *Erycina*, from the Mountain *Eryce*, in the Island of *Sicily*: upon which *Æneas* built a Temple to her Honor, as being his Mother; which was a Work of the greatest Beauty and Renown. *Horace* speaks of her by this Name. *Od.* 2. *l.* 1.

Varr. 1. de re rust.

Sive tu mavis, Erycina ridens,
Quam Jocus circumvolat & Cupido.
If you, blith Goddess, will our side defend,
Whom Mirth and brisk Desire still attend.

Suidas. Phurnut. Iliad. 20. ab Hesiod.

And indeed *Ridens* is a very proper Epithet for her, as in *Homer* she is called φιλομμειδὴς, *amans risûs*. For she is said to be born *Laughing*, and from thence was made the *Goddess of Mirth*.

Her Protection extending over the Gardens, because of the Production of things there, she is upon that account epitheted *Hortensis*. And in *Festus* we find her proper Name of *Hemus*, is by *Nævius* put for *Herbs*, as *Ceres* is for *Bread*, and *Neptune* is for *Fish*.

Vir. 1. Æn. & Serv. Horat. sæpe.

Her Names of *Idalia* and *Acidalia* are derived from the Mountain *Idalus* in the Island *Cyprus*, and the Fountain *Acidalius* in *Bœotia*.

She

She is epitheted *Marina*, from her being born of the Sea (as we ſaid) and begotten of the Froth of the Waters: which *Auſonius* hath elegantly ſignified in that Verſe,

Orta ſalo, ſuſcepta ſolo, patre edita cælo.
Heav'n gave her Life, the Sea a Cradle gave,
And Earths wide Regions her with Joy receive.

For the ſame Reaſon it is, that ſhe is called *Aphroditis*, and *Anadyomene*, in the Picture where *Apelles* drew her *emerging* out of the Waters. And *Pontia* from *Pontus*. And it is with an Eye to this, that ſuch as had eſcaped any danger by Water, were uſed to preſent a Sacrifice of Congratulation to *Venus*. It is with an Eye to this, that the Mariners obſerved thoſe Solemnities called *Aphrodiſia*, whereof *Plutarch* makes ſome Deſcription, in a Tract that he writes againſt *Epicurus*. Plin. 15. c. 10. Acuil. Alex. 2. Clit. & Leucippe.

Melanis or *Melænis*, *nigra*, *tenebroſa*, from μέλας, is a Name that relates to her nocturnal Amours; and even the lawful ones as well as others. For *omne amoris opus amat tenebras: the Works of Love do all of them ſeek the dark.* Whence the *Egyptians* worſhiped a *Venus*, that they called Σκοτεία, *tenebroſa*, and νυκτωυμάσιν, *a Goddeſs to be admired in the night*, meaning in Marriage. Pauſan. in Arcad. Od. 9. Pyr. ex Heſyc. Eurip. in Hippol.

Upon the Account of her unlawful Amours, and her being the firſt that taught the Women to proſtitute their Bodies for Money in the Iſland *Cyprus*, ſhe does not eſcape the groſs Name of *Meretrix*. Lact. & Serv.

Migonitis, from μίγνυμι, *miſceo*, ſignifies her Power again in the Affairs of Love. And *Paris*, after he had mix'd Embraces with *Helena*, Pauſan. in Lacon.

dedicated a Temple thereupon *Veneri Migonitidi*, which was the first of this Name. The use also of the Word *Misceo & mixtum esse*, in *Latin*, to signifie Love, is to be seen in these Verses of *Virgil*.

Æn. 7.

——— *quem Rhea Sacerdos*
Furtivum partu, sub luminis edidit auras,
Mixta Deo mulier.
——— *Him Priestess* Rhea *bore*
Into the lightsome World, for by stoln Joy
Mixt with a Deity she got the Boy.

Murcia is found in *Livy* and *Pliny* to be another of her Names. It may be explicated thus, *quasi Myrtea*, because the *Myrtle* was sacred to *Venus*, and the Temple which she had upon the *Aventine* Mountain at *Rome* was anciently called *Murcus*.

The City of *Paphos* in the Island *Cyprus*, where she was sacrificed unto, altogether with Frankincense and Flowers, gave her the Title of *Paphia*. *Catullus* hath these Verses upon her under this Name. *De coma Beren. l.* 2.

Ipsa Paphum sublimis adit, sedesque revisit
Lætas suas, ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant.
She with a stately gate to Paphos *goes,*
Her ancient Seat, her Fane, and Altars view,
Of which a hundred stand in rising steams
Of Frankincense, and Flowers fragrant smell.

The Image of her at this place was not wrought in any *human* Shape. But, as *Tacitus* says, *Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo, exurgens; & ratio in obscuro.* Lib. 3. *It was from the top to the bottom an orbicular Figure, a little broad beneath, the circumference*

but

but small, and sharpening as it went upward like a Sugar-Loaf. The Reason, unknown. Yet it is observed of many other places besides *Paphos*, that the Statues of the Gods that they worshiped were oftentimes *in forms, without any certain shape at all.* An instance whereof we have in *Lucan.*

——— simulacraque maesta Deorum
Arte carent, caesisque extant informia truncis.
All artless, plain, mishapen Trunks they are,
Their moss and mouldiness procures a Fear.

It is certain, the Goddess *Pessinuntia* (of whom more, when we come to speak of *Cybele*) was nothing but a shapeless Stone, pretended to fall down from Heaven, as we find by *Herodian. Et Pallas Attica*, says *Tertullian, & Ceres farrea sine effigie, rudi palo, & informi ligno prostant.* *Even* Pallas *the* Athenian *Goddess, and* Ceres *the Goddess of Corn, both of them without any certain effigies to them, but mere rugged stakes, and shapeless pieces of Wood, are things that are bought and sold.* In Apolog.

To which add that of *Arnobius, Arabas informem coluisse lapidem: The* Arabians *worshiped a Stone without form or shape for a Deity.* Lib 6. Val. Max. lib. 8.

Her Name of *Verticordia, quasi corda vertens*, signifies the power of Love to change the Hearts, and ease the Minds of Men of the Cares that perplex them. *Ovid* gives some Account of *Venus*'s having this Name, where he says,

Templa jubet fieri Veneri, quibus ordine facto, 4. Fast.
Inde Venus verso nomina corde tenet.
Temples are rais'd to Venus, *whence the Name,*
From changing minds, of Verticordia *came.*

And

Pausan. in Attic. And near to the same purport with *Verticordia* in *Latin*, is that other Name of *Venus* in *Greek* of ἐπιστροφία.

SECT. IV. *Actions of* Venus.

FRom such a very powerful Lady, in the Intrigues of *Love*, as *Venus*, can it be expected, that she should be the Author of any Actions, but what are attended with Lewdness, and Mischief, and Plagues? I should never make an end, if I went about to recite but the Names of all the persons, that she hath armed to the Ruin of one another; and that she hath tempted to Naughtiness, and made Beasts of; it is a shame to speak how.

Nyctimene. For who without blushing can hear of the Story of *Nyctimene*? who moved by the fatal Inspiration of *Venus*, and running with the Flames that were kindled in her by that Goddess, is said

——*Patrium temerasse cubile.*
——*Her Father's Bed to have defil'd.*

And for her Crime was changed into an Owl, an ugly dismal Bird of the Night, who

Ovid. 2. Metam. ——*Conscia culpæ*
Conspectum, lucemque fugit, tenebrisque pudorem
Celat, & à cunctis expellitur aere toto.
Still conscious of her Shame, sh' avoids the Light,
And strives to shroud her guilty Head in Night,
Expell'd the winged Quire.

Ovid. 10. Metam. Myrrha. Who is there, that does not abhor the Fact of *Myrrha*, which was contrived and committed by the encouragement and the assistance of

of *Venus* too? She committed it with her own Father, *Cynaras*; the *long-lived* Nurse, that had the bringing of her up, serving as the Bawd: (the Gods, detect this Trade of the *old Women*, and chastise it as they deserve!) But the same Sin, that she was big with, ruined her; and caused her to be turned into a Tree.

Quæ quanquam amisit veteres cum corpore sensus,
Flet tamen, & tepidæ manant ex arbore guttæ.
Tho' Sense with Shape she lost, still weeping she
Sheds bitter Tears which trickle from her Tree.

What shall I say of the young Ladies, the *Propetides*, the *Top* and *Princesses* of *common Women*; who dared to deny, that *Venus* was a Goddess. Idem ib. Propoetides.

——— *pro quo, sua, Numinis ira,*
Corpora, cum forma, primæ vulgasse feruntur;
Utque pudor cessit, sanguisque induruit oris
In rigidum, parvo, silicem, discrimine versæ.
The first that ever gave themselves for hire
To Prostitution, urg'd by Venus *Ire,*
Their Looks embold'ned, Modesty now gone,
Convert at length to little differing Stone.

What shall I say of *Pygmalion*? who considering with himself the great Inconveniences of Marriage, had resolved to live always a Batchelor in the Employment of a Statuary. But making an Image of *Venus* of Ivory so very fine, that he began to fall in Love with what was his own Work, he presented his Supplication to the Goddess, that she would please to *effeminate* the Ivory, and give life to it; which being granted him, if we may believe the Account, he enjoyed the Lady-Statue, and begat of her *Paphus*. Idem ib. Pygmalion.

——de

——*de quo tenet insula nomen.*
From whom the Island does its Name receive.

Then there are the sad Stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three Couples of most unfortunate Lovers, as is to be seen in the particular Account, that follows, of them.

Pyramus and *Thisbe*, were both of the City of *Babylon*, and equal to each other in Beauty, Age, Conditions, and Fortune. They began to love from their Cradles. For their Houses being the next door to one another, and playing together when they were Children, as they grew up, their kindnesses encreased, so that, when they were at age, they desired to marry: but the Parents would not consent to it, upon the account of some old Differences that there had been betwixt the two Families. And for fear that the Children should attempt any thing against the Parents Consents, it was forbidden them to hold the least correspondence, or to speak together at any time. Now what in this case should the two Lovers do? There was a Wall that was common to both Houses, which had a little Crevice in it, that none had ever observed before. *Ovid. Met. l.* 4.

Quid non sentit amor?
——*Illam, primi, vidistis, amantes,*
Et vocis fecistis iter, tutæque per illud
Murmure blanditiæ minimum transire solebant.
This for so many Ages undescry'd,
(What cannot Love find out?) the Lovers spy'd,
By which their whispering Voices softly trade,
And Passions amorous Embassies convey'd.

Through

Through this Crevice it was possible for them to interchange Sighs; but Kisses could not pass: and therefore *those*, whenever they bid one another adieu, stuck on each side the Wall.

Parti quisque suæ non pervenientia contra.
——Their Kisses greet
The senseless Stones with Lips that cannot meet.

But to think now to what sad ends these two persons were brought from the occasion of this simple Crevice in the Wall! Their Love was too great to be confined to such a narrow Entercourse; and the next night therefore they resolved, to seek that Liberty abroad which they could not receive at home, by escaping into a Neighbouring Wood; where they would meet under the shade of a large Mulberry-Tree, which stood close to a Fountain, that there was in the Wood. The *Assignation* was agreed on, and Night comes. *Thisbe* deceives her Keepers, and escapes the first, and flies into the Wood; for Love added Wings to her. And as she was standing at the place appointed, there comes a She-Lion fresh from the Slaughter of some Cattel, to drink at the Fountain,

Depositura sitim vicini fontis in unda.

Which put the poor Lady into such a Fright, that she ran away to take shelter in a Cave, and in running lost the Veil off of her Head. The Lion coming back from the Fountain, and happening to fall upon this Veil, tore it, and left it all bloody, with the Marks of the Slaughter of the Cattel, that yet had remained upon his Mouth. After this comes *Pyramus*, and sees the Prints of a wild Beast's Walk upon the Gravel, and by and by finds the Veil of *Thisbe* bloody

bloody and torn. He immediately concluded, that ſhe was killed, and devoured by the Beaſt; which caſt him into ſuch a Diſtraction of Mind, that he haſtened to the Tree where they had appointed to meet, and not finding *Thisbe* there, he threw himſelf upon his Sword and died. *Thisbe* in the mean time had recollected her ſelf from her Fright, and was repairing to the Mulberry-Tree; where ſhe ſees at a diſtance a dead Body lie.

——tremebunda videt pulſare cruentum
Membra ſolum.
——Sees his panting Limbs
Strike the ſtain'd Earth——

She was amazed at the firſt, and ſtop'd, and went back, frighted.

Sed poſtquam remorata ſuos cognovit amores,
But when ſhe ſaw it was her deareſt Love.

She ran into the Embraces of her dying Lover, and mingling her Tears with his Blood, and folding her Arms about him,

Pyrame, clamavit, quis te mihi caſus ademit?
Pyrame, reſponde, tua te chariſſima Thisbe
Nominat; exaudi vultuſque attolle jacentes.
Ad nomen Thisbes, oculos in morte gravatos
Pyramus erexit, viſaque recondidit illa.
——Wo's me, ſhe ſaid,
What curſed Fate hath this diviſion made!
O ſpeak, my Pyramus! *O look on me!*
Thy dear, thy deſperate Thisbe *calls to thee!*
At Thisbe's *Name he opens his dim Eyes.*
And having ſeen her, ſhuts them up, and dies.

And now *Thisbe* was ready her ſelf to ſink dead with Grief, ſhe tore her Cheeks, and beat her Breaſt, and wrung her Hair, and cryed a Deluge

luge of Tears over his cold Face; and gave no intermiſſion to her Mourning, till ſhe perceived her Veil bloody, and torn, in *Pyramus*'s Hand, as he lay. She then underſtood the occaſion of his Death: and gathering up all the Strength that ſhe had left in her, draws the Sword out of the Body of her Lover, and ſtrikes it deep into her own. Whereby falling upon him, ſhe happened to take a cold Kiſs of him, and then breathed the laſt of her Breath in his Boſom. The very Tree was ſo ſenſible of this ſad Accident, after it was warmed with the Blood of both the ſlain, that it mourned. Its Berries, which were before white, turned red with Grief, and bluſhing for the Death of *Pyramus*. But now they doubled their Mourning, and added a Funeral Black to the other Colour, in Lamentation for the Death of *Thisbe* too.

In the next place, hear the Story of *Atalanta* and *Hippomenes*. The firſt was the Daughter of *Schœneus*, or *Cœneus*, the King: and tho ſhe excelled in ſwiftneſs of Foot to the greateſt admiration, yet it was a queſtion, whether ſhe was not as remarkable for her Beauty, as that. She conſulted the Oracle upon an occaſion, whether ſhe ſhould marry. The Oracle anſwered, it would be fatal for her ſo to do: but if ſhe was inclined in her Mind to it, *She ſhould let that and her Body go together.* Hereupon the Virgin hid her ſelf in the Woods, and lived in places that were remote from the Converſation of Men. But they, the more ſhe avoided them, were the more earneſt to court her. Her Diſdain inflamed their Deſires, and her Pride made them the more adore her. At laſt, when ſhe

ſaw

ſaw ſhe could no otherwiſe deliver her ſelf from the Importunity of her Lovers, ſhe came to theſe Terms with them. Says ſhe, *It is in vain, that you ſollicit me to marry, as you do: for none of you ſhall have me, unleſs he firſt can outrun me. Whoever outruns me, ſhall have me for the prize: but upon this condition, that ſuch as I outrun, ſhall die. If you like this, a Match. Come into the Field with me.* They went.

Venit ad hanc legem temeraria turba procorum.
All her mad Wooers take the Terms propos'd.

They all engaged with her one after another, and were all beaten, and put to death according to the Agreement; paying for the inſignificant Fault of their Feet, with the Loſs of their Heads. Yet did not the Example of the Fate of theſe Gentlemen deter *Hippomenes* from his Deſign to engage the Lady the ſame way; having ſo much the more hopes of his ſucceſs, as he was provided with Three *Golden Apples* for the purpoſe, which *Venus* had given him out of the Gardens of the *Heſperides*; adviſing him withal, how he had beſt to manage himſelf and them in the Race. So out ſteps *Hippomenes* very briskly, and begins the Race with the Lady. And as ſoon as he ſaw, that ſhe had got before him, he flings down one of his Apples. The Lady being ſurpriſed with the Beauty of it,

Declivat curſus, aurumque volubile tollit.
She greedy of the ſhining Fruit ſteps back
To catch the rolling Gold. ——

Then he throws down another, to put a new ſtop to her, and after that, the third. In gathering of which *Atalanta* loſt her time ſo, that

Hippomenes

Hippomenes gained the Goal, and takes the Conquered Racer for his Wife, as the Reward of his Victory.

But O now the Inconstancy of the Goddess *Venus*, and see what comes of Ingratitude! *Hippomenes* was so *drunk* with his Love, that he forgot the kindness of *Venus* to him, and did not return her the Thanks, that he ought. Which the Goddess taking very ill of him, she inflamed the new married Couple in their Desires to each other to that height, that as they were upon the Road together, they did not forbear to content themselves in a Temple. And immediately as a punishment of their Sacrilege, they were converted into Lions.

Lastly, let *Paris* and *Helena* now come upon the Stage. *Paris* was the Son of *Priamus*, King of *Troy* by *Hecuba*: who had a Dream, in the time that she went with Child of him, that she should be brought to Bed of a *burning Torch*: and enquiring of the Oracles into the meaning of it, they answered, that it did portend the Burning of *Troy*, and that the Fire should be kindled by that Boy that she had in her Belly. Therefore no sooner was the Boy born, but by the Command of *Priamus*, he was exposed upon the Mountain *Ida*: where the Shepherds privately brought him up, and nourished him, and called him *Paris*. As he grew to the Age of Man, he appeared to be possessed with the Qualities of an extraordinary Person: and particularly he gave such great Tokens of his singular Prudence and Equity in deciding of Controversies, that when there had a mighty Difference been raised amongst the Goddesses,

they referred it to his Judgment to determine it.

Dio-Chryſ. or. 20. Philoſtr. in Icon.

She, that had been the Occaſion of the Difference, was the Goddeſs *Diſcordia*. For when the whole Body of the Gods and Goddeſſes had been invited, and were aſſembled, to the Marriage of *Peleus*, beſides her; in revenge for the Diſgrace put upon her, whilſt they were ſitting at the Table, ſhe came privately in, and threw down upon the Table an *Apple of Gold*, which had this Inſcription on it, *Pulchriori accipiat*, or (which is the ſame) *Detur pulchriori: Let the faireſt take it.* With this, the Goddeſſes divided with one another; and each challenged the Apple, becauſe ſhe thought the beſt of her ſelf. Yet at length the reſt of them did all yield to the three ſuperior Goddeſſes, *Juno*, *Pallas*, and *Venus*: who carried the Diſpute ſo high for the pre-eminence, that *Jupiter* himſelf was not able to bring them to any Agreement: ſo that he reſolved to refer it to the Judgment of *Paris*; and in whoſe Favour ſoever it ſhould be, that *Paris* gave his Opinion, the Apple ſhould be enjoyed by her. The Goddeſſes conſent to it, and call for *Paris*, who was then feeding Sheep upon a Mountain. They tell him, what the Buſineſs is; and court him, every one, with great Promiſes to ſpeak in their Favours. *Juno* promiſed to reward him with *Power*; *Pallas*, with *Wiſdom*; and *Venus* promiſed him the *moſt Beautiful Woman in the World*. In ſhort, he obſerved them all very curiouſly: but *Nature* guided him to pronounce *Venus* the Faireſt, and aſſign to her the Apple of Gold. Nor was *Venus* worſe than her Word to *Paris*. For in a little time

time after, he being acknowledged and received for *Priamus*'s Son, under the pretence of an Embassy, sailed to *Greece*, accompanied with a great Fleet, to steal *Helena*, a Virgin that was undoubtedly the Princess of the Beauties of her Age, and being already contracted to *Menelaus*, King of *Sparta*, lived with him in his House. *Menelaus* at this Juncture was from home: which gave *Paris* the better opportunity to effect his purpose. So he carried away *Helena* to *Troy*; where *Menelaus* redemanding her, and *Paris* refusing to restore her, that fatal War broke out betwixt the *Grecians* and the *Trojans*, in which the City *Troy*, that was the Capital not only of that Kingdom, but of *Asia*, after a ten years Siege was taken, and miserably burnt in the year of the World 2871. There were on the *Grecians* side killed in the War 886000 Men: amongst whom *Achilles* their General lost his Life by the Treachery of *Paris* himself. On the *Trojans* side, from the beginning of the Siege to the betraying of the City, (for *Æneas*, it was thought, and *Antenor*, betrayed it) they lost 676000. Amongst whom *Paris* himself was killed by *Pyrrhus* or *Philoctetes*; and his Brother *Hector*, *Patriæ Columen*, the *Pillar of his Country*, was killed by *Achilles*. And at the taking and burning of the City, King *Priamus* the Father of *Paris* and *Hector*, at once lost all his other Children, *Hecuba* his Queen, his Kingdom, and his Life. *Helena*, after *Paris* was killed, married his Brother *Deiphobus*. Yet she at last betrayed the Castle to the *Grecians*, and admitted *Menelaus* into the Chamber where

Deiphobus was, to kill him: whereby, it is ſaid, ſhe was reconciled to the Favour of *Menelaus* again. But to return into our way now, that is, to *Fables*; for theſe things belong to Hiſtory.

SECT. IV. Venus's *Companions.* Cupid, *the* Graces, Adonis.

Philoſtr. in Icon. In ſympoſ. Vid. Nat. & Lil.

Cupid, the God of Love, hath his Original derived, by Writers, from a many very uncertain Parents. For *Plato* ſays, he was born of *Penia*, the *Goddeſs of Poverty*, and Πόρος, the Son of *Counſel* and *Plenty*. *Heſiod* makes him to be born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cœlum*. *Alcæus* ſays, he was the Son of Νὺξ and *Zephyrus*. *Simonides* attributes him to *Mars* and *Venus*; and *Alcmæon*, to *Zephyrus* and *Flora*. Perhaps the Reaſon of this Difference, is, becauſe there are more *Cupids* than one. But of whoever it was, that he who we mean, was born, it is certain, he is generally aſcribed to *Venus*, either as her Son, or her Servant. *Cic. de Nat. Deor.*

Plat. in Phædro.

The *Poets* have a common Fiction of *two Cupids* amongſt them. *One*, who is an ingenious Youth, the Son of *Venus* and *Jupiter*, a celeſtial Deity, and often called Ἔρως: the *other* an obſcene thing, the Son of *Nox* and *Erebus* (Hell and the Night) a vulgar God, who is commonly attended with Drunkenneſs, Sorrow, Enmity, Contention, and ſuch kind of Plagues for his Companions; one of theſe is called *Eros*, and the other *Anteros*. Both of them are Boys, and naked, and winged, and blind; and

and armed alike with a Bow and Arrows, and a Torch. But they have each of them two Darts beſides of very different Natures: one, that is of Gold, to make Love; and another that of Lead, to drive it away. *Anteros* is alſo the God who avenges ſlighted Love. Plut. ap. Stobæ. Schol. Theocr. 10. Idyll.

Altho this God be the youngeſt born of any in Heaven, yet his Power is ſo great, that he exerciſes a Juriſdiction over all the reſt, and is ownəd to be ſtronger than they. *Venus* her ſelf, his Miſtreſs, without him, is charmleſs and able, they ſay, to do nothing: neither does ſhe but confeſs as much, when ſhe accoſts him in this manner. *Virg. Æn.* 1. Pauſan. in Bœot. Plut. in ſympoſ.

Nate, meæ vires, mea magna potentia, ſolus.
My Son, my Strength and Power thou art alone.

P. But wherefore is *Cupid naked?* M. He is naked, becauſe he that loves, ſtrips himſelf of all that he is worth to his Miſtreſs; he hath nothing of his own, he hides nothing; of which *Samſon* is a Witneſs. For he diſcovered to the Lady that he loved the very fatal Secret, that his preſervation depended on; in which he acted abſolutely as a blind Man, before he had yet loſt his Eyes. Another returns this Anſwer to the ſame Queſtion.

Quare nuda Venus? nudi pinguntur amores?
Nuda quibus placeat, nudos dimittat oportet.
Why's Venus *naked, and the Loves are ſo?*
Thoſe that like Nakedneſs ſhould naked go.

Cupid is a *Boy*, as being void of Judgment: for the more that one is engaged in Love, the more he is advanced in Madneſs. And he is a *blind Boy*, becauſe a Lover does not ſee the Faults of the thing that he loves, nor conſiders

in his Mind the Miſchiefs proceeding from that paſſion. He is a *Boy with Wings*, from an Obſervation, that nothing flies ſwifter than Love. For he that loves to day, will hate to morrow; and one that he was ready to die for in the morning, he will have an averſion to before night. Why do I ſay Night? *Ammon*, King *David*'s Son, did it a great deal ſooner. For ſhe, that he had but juſt now allured to his Chamber, in the Heat of his Love; he preſently turned out again with an exceſſive Hatred. Laſtly, the *Boy is armed with Arrows*, becauſe he ſtrikes at a diſtance.

The *Graces*, *Gratiæ*, *Charites*, χάριτες, from χαρὰ originally *Gaudium*, were three Siſters, the Daughters of *Jupiter* and *Eurynome*, or *Eunomia*; or, as *Orpheus* ſays; or, as others rather ſay, the Daughters of *Bacchus* and *Venus*. The firſt was called *Aglaia*, Ἀγλαΐα, *Gloria*, *Hilaritas*, *Venuſtas*; meaning, that a kindneſs is to be done with Frankneſs and Generoſity. The ſecond, *Thalia*, Θαλία, (with an *Iota*; for Θαλεία with the Diphthong is the Name of one of the Muſes) from θάλλω, *vireo*; in token, that a Kindneſs ought always to be freſh in the Receivers memory, and never die. The third had the Name of *Euphroſyne*, Εὐφροσύνη, *Lætitia*, becauſe one ought to be pleaſant, as well in doing, as receiving a Kindneſs. *Heſiod. in Theog.*

Theſe Siſters were painted naked (or in tranſparent and looſe Garments at leaſt) and young, and merry, and all three Virgins joined hand in hand. One of them had her Body turned away, as tho ſhe was going from us; the other two turned towards us: to ſignifie, that

Pauſan. in Bœot.

that for one kindneſs that proceeds from us to others, we are twice repayed with good Graces, once when it is received, and once when it is anſwered. Their being *naked*, or in *looſe Garments*, is an intimation, that kindneſſes ought not to be diſſembled, but done in ſincerity and candour. They are *young*, becauſe the Memory of a kindneſs received ſhould never be ſuffered to grow old, but flouriſh perpetually. And *Virgins*, to ſignifie, that the Kindneſs ſhould be pure, and neither lent nor borrowed upon Uſe: or alſo becauſe, nothing that is unhandſome ought to be deſired or received. And they are *joined hand in hand*, from the Proverb χάρις χάριν τίκτει, *one kindneſs begets another*; and the Tye of mutual Benevolence ought to be perpetual, in doing things to and fro interchangeably, for the common Benefit of Mankind.

Adonis, the Son of *Myrrha* and *Cynaras*, King of *Cyprus*, was ſuch a very handſome Boy, that *Venus* choſe him for her Darling, and made him ſerve her. But as he was hunting, a wild Boar ſtruck him with his Tusks about the Groin, that he died. His Death was extremely lamented by *Venus*; ſo that ſhe changed his Blood, that was ſpilt upon the Ground, into the Flower, *Anemone*, or *Wind-Flower*: and helping him as much as ſhe could at his Death with her Feet naked, and her Hair diſhevelled, it happened, that the Prickle of a Thorn ſcratched her Foot ſo, that Blood followed the Wound: with which Blood ſhe died the Roſe, which was before of a white Colour, and made it to put on a red ever ſince. *Ovid. Met. l.* 10.

There

Hygin. in Astron. Poetic.

There is another Story added to this about *Adonis*, which is not unpleasant. The Goddesses *Venus* and *Proserpine* had a great Dispute before *Jupiter*, which of them should have the possession of him. *Jupiter* referred them to the Muse *Calliope*, to have the Matter decided by her Order; who composed it upon these Terms, that for six Months in the year the Boy should serve *Venus*, and the other six he should serve *Proserpine*. The Signification of which Fable, is this; That *Venus* is the *Earth*, and her *Adonis* the *Sun*. The Earth by the Vicinity and Influences of the Sun, for six Months is beautified with Flowers, and rich in Fruits: but the rest of the year the Sun is withdrawn from us, and gone as it were to the infernal Regions with *Proserpine*. In fine, it is from this *Adonis*, that the Proverb of *Adonidis horti* is deriv'd, whereby we understand things that are pleasant, but not substantial, and but little profitable.

SECT. V. *The Explication of the Fable.* Venus, *Amorousness.*

WHat does this Account of *Venus*, and her being accompanied and surrounded with the *Graces*, *Cupid*, and *Adonis*, represent, but an ungoverned Desire after the Pleasures of that *Commerce*, which is too obscene to be more plainly named? For

I. As she is made the *Goddess of Beauty*, and of all that's charming, it shews, that there is nothing that does so powerfully raise such sort of Desires in People, as a *Beautiful Form*. It is this, that commands the Body to be its Footstool:

from

from whence it proudly extends its Dominion over the Soul, and breaking into the Heart by the Charms of its Flatteries, overcomes and diſſipates the Virtue that is there, as effectually as a Bondſlave is commanded by his Maſter. The People of the Iſland *Cythera* worſhiped *Venus* in the Quality of an *Armed Goddeſs*. One would ask them, what need is there of *Arms* to a perſon that is Beauty? Is not the Merit of that ſufficient both to recommend her to the Favour, and ſecure her from the Affronts of others? Beauty was given by Nature to the *Tender* Sex, for this very purpoſe, ſays *Anacreon* ingeniouſly, *That they ſhould uſe it in the ſtead of Lances and Shields, and be able to out-do with it, the Execution of Fire and Sword.* Witneſs *Helena* and *Phryne*, and the Stories of innumerable other Ladies. One of which, after ſhe had been actually bound to a Stake in order to be ſtoned, with nothing but her Looks, and the Power of her Eyes, diſabled, and ſtruck the Stones out of the Hands of thoſe who were to be her Executioners. The other, tho ſhe was manifeſtly guilty of the Crime for which ſhe was Tryed, and had a Number of former Determinations in the like Caſe againſt her to condemn her, yet as ſoon as ſhe tore her Cloaths, and diſcovered openly the Beauty of her perſon, ſhe ſtopp'd the Mouths of the Judges, and was acquitted by the Voices of them all, without the pleading of any other Advocate in her Behalf, than that of a charming Appearance of her own.

Pauſan. in Attic.

Od. 1.

Apud Scholiaſt. Euripid.

2. The fair *Venus* is attended with her Chariot, wherein to ride as it were in triumph over the

the Slaves that she subdues in her Wars: which Wars she manages not so much by the Power of Arms, as by the Power of her Charms. For the Ambushes of her preparing are those of Love, and not of Violence: she overcomes by the Arts of her Allurements without Sword or Ball: by Kisses and Dalliances, and not by Blows. She causeth no Fires, but such as are kindled in love; and the Arrows that she strikes into the Heart, are no other than the Rays of her Eyes. What wonder is it then, that since this is her way of fighting, instead of putting the party that she engages to flight, she draws him into her own Bosom?

Plin. 8. c. 7. Plut. in Pompeio.

3. The *Crown* upon her Head signifies her being in her Engagements, (according to one of her usual Titles) *victorious*: for Beauty never engages, but it conquers: and the manner how she does so, is admirable. It is at idle times that she exerts her Power. Her Conquests are made in peace: she triumphs with her Eyes: Silence is Thunder in her, and Looking, Lightning: she seises the Heart, defeats the Soul, and makes it tributary to her, with but one, not to say attack, but look. What shall I say more? Without speaking, she expresses all things: without touching you, she forces you: she uses no Chains to you, yet she binds you as her Slave: she uses no Enchantments to you, yet she quite turns your Brain. It is the same to her to see you, and to overcome you: and for her self to be seen, immediately sets her Triumphant. Therefore *Augustus* kept his Eyes from looking upon *Cleopatra*, for fear of being taken and conquered by

by a Woman, after he had conquered the World. He permitted her to plead her Cause, and speak at large what she pleased in behalf of her self. But all the time he opened only his Ears to her: he durst not trust his Eyes with the sight.

4. Her carrying of a Looking-Glass signifies, that as often as Beauty consults it self in that, it may the better be assured of its own Condition, which is to be more frail than the Glass it self that represents it. She is adorned with Garlands of Flowers, giving to understand, that nothing is of a shorter continuance, than Beauty; which fades like a Flower with the Blast of the Wind, the least mischance alters it, and in less than a moment it dies.

5. As she was *born out of the Sea*, which hath not a more remarkable Quality, than the bitter and brackish Taste of its Water; so you will find much of the same Taste in Love. And I do not know, but that the very Word *Amarus* may be derived from *Amare*. However, this I am sure of, that the Bitterness of the Sea is not to be compared to the ungrateful Sensations, that are the Consequences of that Passion. But grant that it is *sweet* too; yet as *Venus* was born of the Sea, so whoever makes that Enjoyment his Business, must know, that he engages in an Ocean of Troubles, in which with his Concerns and Passions he will be always in a Storm. And how many persons have been undone, how many Estates, and not the Estates of Men only, but their Reason and Judgments, have been wrecked this way, he who does not know, observes nothing.

6. Con-

6. Consider the Adulteries, Rapes, Incests, that the charming *Venus* is so famous for: and you will find, to what it is, that her Beauty tends. Those are the Precipices, into which that *wild Fire*, so pleasingly betrays its Admirers. Tho her Face appears as pure, and as cool as the Ice, it is apt to create a Passion that is both impure, and as hot as Fire. Tho there flow so many Rays of Light from her Eyes, yet the Breasts of her Lovers are but the more clouded by them by the means of the Vapours, and the Dust that they there raise. Thus by a strange perversion of the order of things, it is not to be told, how oft another persons Eyes make us blind. We are disturbed at the sight of a serene Look, and the Colour upon those Cheeks brings a Paleness in our own. We lose our Sense of Honor in the Act of admiring it, and the more we are taken with Modesty, the more we are inclined to be impudent.

P. Very fine, Sir. I wonder whither the Fervour and the flowing Tide of your Wit and Fancy will carry you. The Beauty of this Goddess, I see, hath raised your Admiration.

M. Nay, it is my Choler rather. But however you do well to remind me. She hath detained us longer than I expected. Yet there is some Reason for it; because she is one of the greatest of all the Goddesses. The rest that follow, as being less illustrious, will by no means hold us so long.

CHAP.

CHAP. XIII. SECT. I.

LATONA.

Latona, who you ſee ſtands next to *Venus*, was the Daughter of *Phœbe*, and *Cœus* the *Titan*. She was a perſon of that extraordinary Beauty, that ſhe charm'd *Jupiter*: and when *Juno* perceived, that ſhe was big with Child by him, ſhe caſt her out of Heaven down to the Earth; tho at the ſame time ſhe obliged *Terra* under an Oath, not to allow her the leaſt place for her *Labour*: and beſides this, ſhe ſet the Serpent *Python* upon her, to perſecute her all over the World. *Juno* however was diſappointed in every thing: for the Iſland *Delos* received *Latona*; where ſhe provided her ſelf with a Palm, or an Olive-Tree for her Convenience; and brought forth *Diana*: who was no ſooner born, but ſhe performed the Office of a Midwife to her Mother, and delivered her of *Apollo* at the ſame Birth. Apollod. li. 1. Ovid. 6. Metam. Orph. in hymn.

P. But if *Terra* had taken Oath, that ſhe would allow no place to *Latona* to have her labour in, how could this happen in the Iſland *Delos*? Lucian. in dial. Iridis, & Neptuni.

M. Very well. For they ſay, that that Iſland heretofore floated in the Sea, and for a long time was hid under the Waters: particularly *then*, when *Terra* took her Oath, it was not any where to be ſeen; but emerged afterwards by the Order of *Neptune*, and became fix'd

fix'd and immoveable on purpose to oblige *Latona*: from which time it was called by the Name of Δῆλος, *conspicua*, in signification, that it was now a place, as much to be *seen as any other*.

P. But what Reason was there, that the Island *Delos* should emerge in the Favour of *Latona*?

M. You need not wonder at that. For this Island was Sister to *Latona*, the same who was called *Asteria*, whom *Jupiter* was in love with, and followed with the greatest Importunity; till she was converted into an Island, as the Story goes amongst some: but others report, that she was converted into a *Quail*, and flew into this Island; which was therefore, amongst its other Names, called *Ortygia* from ὄρτυξ, a *Quail*. And that, which hath made the Goddess *Latona*, yet more illustrious, is the Story of the Pride of *Niobe*, and another of the Barbarity of the *Rusticks* of *Lycia*.

Ovid. 15. Metam.

Ovid. 6. Metam.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion*, King of *Thebes*. A Lady so very extraordinary happy in the possession of the Blessings of Fortune and Nature, that her Condition transported her above her self: she knew not how to carry her Happiness: it was too great for her. Therefore she began in the Exorbitancy of her Conceit and Pride to despise *Latona*, and to boast her self to be a greater person than she; saying,

Major sum, quam cui possit fortuna nocere.
Multaque ut eripiat, multo mihi plura relinquet.
In quamcunque domus adverti lumina partem,
Immensæ spectantur opes. Accedit eodem

Digna

Digna Deo facies. Huc natas adjice septem,
Et totidem Juvenes: & mox Generosq; Nurusq;
Quærite nunc habeat quam nostra superbia causam?

My state too great for fortune to bereave:
The much she ravish, she much more must leave.
Throughout my Court, behold in every place
Infinite Riches! add to this, a Face
Worthy a Goddess. Then, to crown my Joys,
Seven beauteous Daughters, and as many Boys:
All these by marriage, to be multiply'd.
Behold, have we not reason for our pride?

It seems, she had brought to her Husband seven Sons, and as many Daughters, who were all very handsome and hopeful. But by her intolerable Distractedness in this Nature, she became in a little time to be deprived of all the Blessings that she had; and to be reduced from the Heighth of good Fortune to the lowest degree of Misery. For when *Latona* saw her self so despised, and her Sacrifices disturbed by *Niobe*, she recommended it to *Apollo* and *Diana* to punish the Injury that was offered to their Mother. Immediately they two go with their Quivers well filled with Arrows, to *Niobe*'s House; where first they kill the Sons, then the Daughters, and next the Father, in the sight of *Niobe*: who by that means

——— *Orba resedit*
Exanimes inter natos, natasque virumque,
Diriguitque malis.
She, by her Husband, Sons, and Daughters, sits
A childless Widow; waxing stiff with woes.

Till at length she was turned into a Stone of Marble: which weeps abundance of Tears,

on

on Account of this Calamity, to this day.

Id. ibid. The *Ruſticks* of the Country *Lycia*, in *Aſia*, did alſo experience the Anger of *Latona* to their Ruine: when as ſhe was wandering about the Field, with the Weight of her two Twins hanging upon her, ſhe began to be ſo dry with the intolerable Heat of the Weather, and her pains in walking, that ſhe was ready to periſh for Thirſt. And diſcovering by chance a Spring at the Bottom of the Valley, ſhe ran to it with great Joy, and caſt her ſelf upon her Knees to drink,

——*gelidos potura liquores.*

The Countrymen who were thereabouts, ſeeing her, forbade her, and would not be perſwaded at laſt to ſuffer her to drink, tho ſhe intreated the Liberty of them in this manner:

Quid prohibetis aquas? uſus communis aquarum eſt;
Quas tamen ut detis, ſupplex peto. Non ego noſtros
Abluere hic artus laſſataque membra parabam,
Sed relevare ſitim. Caret os humore loquentis,
Et fauces arent, vixque eſt via vocis in illis.
Hauſtus aquæ mihi Nectar erit, vitamque fatebor
Accepiſſe.
Quem non blanda Deæ potuiſſent verba movere?
His tamen orantem perſtant prohibere; minaſque
Ni procul abſcedat, convitiaque inſuper addunt;
Nec ſatis eſt; ipſos etiam pedibuſque manuque
Turbavere lacus: imoque è gurgite mollem
Huc illuc limum, ſaltu movere maligno.

——*Why hinder you, ſaid ſhe,*
The uſe of Water, that to all is free?
The Sun, Air, Water, Nature did not frame
Peculiar; a publick Gift I claim.

Yet

Yet humbly I intreat it: not to drench
My weary limbs, but killing thirſt to quench.
My tongue wants moiſture, and my jaws are dry:
Scarce is there way for ſpeech. For drink I die.
Water to me were Nectar. If I live,
'Tis by your favour: ——
With whom would not ſuch gentle words prevail?
But they, perſiſting to prohibit, rail;
The place with threats command her to forſake:
Then with their hands and feet diſturb the Lake:
And leaping with malicious motions, move
The troubled mud; which riſing, flotes above.

This Action of theirs being in the higheſt degree barbarous and Brutal, the Goddeſs had not poſſibly the patience to bear with them any longer; and therefore curſing them,

Æternum ſtagno, dixit, vivatis in iſto:
Eveniunt optata Deæ.
Ever, ſaid ſhe, may y'in this water dwell.
And as the Goddeſs wiſh'd it hap'd.

Immediately they were turn'd into Frogs, and leapt into the muddy waters.

CHAP. XIV. SECT. I.

AURORA.

M. WHat *Goddeſs* do you think *that* there is, who ſits ſo ſtately (as you ſee) in a Chariot of Gold, drawn by *White* Horſes?

Virg. 6. Æn. Theocrit. in Hyla. Apollod. l. 1. ibid. Hymn. in Vener.

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Siſter of the Sun and the Moon, and the Mother of the Stars and the Winds?

I am apt to conjecture as much from the glistering of her looks, like *Gold*; and to see her Fingers, as *red as Roses*: because I have observed such a kind of description of *Aurora* in *Homer*, unless I am greatly mistaken. I do not know; I will not be positive.

M. Sir, you are extreamly in the right. It is, as you say, *Aurora*: who in *Greek* is called Ἠὼς or Ἕως, whence come the words *Eous* and *Heous*: And her name of *Aurora* in *Latin* may signifie, *quasi Aurea* Ἀγγελία τοῦ Τιτᾶνος, the *golden Messenger of the Sun*. You are in the right too as to her Parents: tho others give us some different Accounts of them: and particularly, That they were *Hyperion* and *Thia*, or else *Pallas*: from the latter of which, she is commonly amongst the Poets, called *Pallantias*.

Orph. in Hymn.

Hesiod. in Theog.

P. Is there nothing upon History, that is said to be of her doing?

M. She is said, out of her great kindness to two very handsome young men, *Cephalus* and *Tithonus*, to have taken them forcibly up to Heaven for her own private occasions.

Ovid. 7. Metam. Pausan. in Lacon.

Cephalus had been before married to a Daughter of the King of *Athens*, called *Procris*: and when by no reasonable way in the World, he would not be over-persuaded by *Aurora* to violate the fidelity that he had plighted to his Wife, she took him by force into Heaven with her, and was not able to shake the Constancy of the man neither there. Whereupon she sent him away to his Wife again, in the disguise of a Merchant: in which, to try how faithful his Wife was to him, he Courted her with Complements and Presents to gratifie his love of her,

her, with the laſt favour. And it was near or the Woman had ſurrendred, when *Cephalus* returning to his former ſhape took occaſion very gravely to rebuke her levity: which put her into ſuch a confuſion, that ſhe hid her ſelf in the Woods, till her Husband was reconciled to her; then ſhe gave him an Arrow; which had been given to her before by *Minoe*, which was of that nature, that nothing, againſt which it was directed, ever eſcaped it. With the Convenience of this Arrow, *Cephalus* ſpent all his time in hunting, and running after the *Wild Beaſts*; but *Procris* ſuſpected, that he was in love with ſome Nymph, and went to the Woods ſo often only to carry on the Intrigue. Therefore ſhe took an opportunity to get thither before him, and to hide her ſelf in a Buſh, to watch the truth of the thing from thence. And moving her ſelf ſo unwarily in the place where ſhe was, that *Cephalus* thought it was a wild Beaſt, he preſented his Bow, and ſtruck her through the Body with the very *inevitable Dart*, that ſhe her ſelf had given him. *Ovid. Met. l.* 7.

As to what concerns *Tithonus*, He was the Son of *Laomedon*, and the Brother of *Priamus*; Beloved by *Aurora* for his great Beauty to that degree, that ſhe not only took him up to Heaven, and marryed him, but procured an immortality for him of the *Fates*, in the quality as it were of a *Portion*, that he ſhould have with her. They had together iſſue, *Memnon*. But it ſeems *Aurora* had forgot to include it in her requeſt, that her Husband ſhould never grow old: whereby, it is ſaid, he lived to that decrepid Age in time, that he was rock'd aſleep in a Cradle Horat. l. 2. Carm.

Cradle like an Infant; and became ſo weary of his life under thoſe circumſtances, as to beg of *Aurora* the liberty to dye: which ſhe denied to be in her power to give: but however ſhe promiſed to do as much for him as ſhe was able, and did it accordingly. For ſhe changed him into a *Graſhopper*, a Creature that (they ſay) never dies, but when it is old, caſts its skin, and becomes young again. *Ovid. Met. l.* 9.

P. And what became of *Memnon*?

Ovid. 13. Metam. *M. Memnon*, their Son, went to *Troy*, into the ſervice of King *Priamus* in the War againſt the *Grecians*: where fighting a ſingle Combat with *Achilles*, he was killed; and in the place where he fell, a Fountain (it is ſaid) aroſe, which every year ſprings with Blood inſtead of Water upon the day of his death. But as his Body lay upon the Funeral Pile to be burnt, at the interceſſion of his Mother *Aurora* he was changed into a Bird; and many other Birds of the ſame kind flew out of the ſame Pile together with him: which therefore were called *Memnoniæ* from his name; theſe Birds divided themſelves into two Troops: and engaging each other in Battel with their Beaks and Claws, performed with the expence of their Blood the *Funeral Obſequies* to *Memnon*, in return to him, for being the Author of their Being.

Lucian. in Philopſeu. It is almoſt incredible, what they report further concerning a *Statue* of this *Memnon*, which was made of black Marble, and ſet up in the Temple of *Serapis* at *Thebes* in *Egypt*. To wit, that

Tzetzes. Chil. 6. as ſoon as the formoſt ray of the riſing Sun did but touch upon the Mouth of it, the Statue was uſed

uſed to yield a moſt melodious voice, as if *Memnon* rejoyced at the coming of his Mother. But when the Sun ſet, its Muſick then was as doleful, as the other pleaſant: it ſung, as if it *cryed* at the ſame time, for ſorrow, as it were, that his Mother was departing again.

And this is the account, *Paleophilus*, that I had to give you, concerning the *Celeſtial* Gods and Goddeſſes.

P. How infinitely have you obliged me with it, my moſt ingenious friend! But what do you now? you are not a going. For you promiſed, that you would be ſo kind to explain to me every Image particularly, that there is, in this *Fabulous Pantheon:* and will you not be as good as your word?

M. Never trouble your ſelf: what I undertake, I will be ſure to go through with. Only you would not have us ſpend all the day here without dining? Let us go together to dinner, and after that we will ſoon return again to our Buſineſs. Come, you ſhall dine with me at my Houſe.

P. Excuſe me, Sir, I muſt go to my own Lodgings, and not be troubleſome to you.

M. Troubleſome to me? I know no perſon, whoſe Company is more obliging and grateful than yours. Let us go I ſay: you are not your own Maſter to day. Obey then.

P. I do ſo, I wait upon you.

PART II.

CHAP. I. SECT. I.

Of the Terreſtrial *Deities.* Saturn. *His Image.*

P. NOW certainly, that we have dined ſo very well, it is much better both for you in ſpeaking, and myſelf in hearing. Come on. Whereabouts is it, that you would have me look?

M. Upon the Wall on the right Hand; becauſe it would be ill luck to begin on the *left*. Upon that Wall, which is the ſecond part as well of the *Pantheon* as of our Diſcourſe, you ſee the *Terreſtrial* Deities; divided by the difference, that there is in their Pictures, into two ſorts. For ſome of them inhabit both the Cities and the Fields indifferently; which therefore we underſtand, when we uſe the general name of Dii *Terreſtres*. But the others live only in the Countries and the Woods; and for diſtinction are more properly called *Dii Sylveſtres*. We will begin with the firſt.

Of the *Terreſtrial Gods* (which are ſo called, becauſe their Abode is upon the *Earth*) the moſt celebrated are, *Saturn*, *Janus*, *Vulcan*, *Æolus* and *Momus*. The *Terreſtrial Goddeſſes* are

are *Vesta*, *Cybele*, *Ceres*, the *Muses*, and *Themis*: That is, the same in number as before the *Celestial* Gods and Goddesses were. We will begin with the eldest, *Saturn*; whose Image, is there, you see.

P. Is that *Saturn*? That *Cadaverous* old Man, that is so Withered; with a long Beard, a hoary Head, his Shoulders standing bowed like an Arch, and his Chaps awry and gaping: his Eyes pur-blinded with water, and his Cheeks sunk; his Nose flatted, his Forehead full of Furrows, his Chin turning up, his Lips black and blew, his little Ears flagging, and his Hands as crooked as hooks: holding in the right a rusty Sickle, and in the left a Serpent biting its own Tail? Virg. 7. Æn. Ex Martian. ap. Lil.

SECT. II. *His Family and Actions.*

M. IT is indeed *Saturn*: the Son of *Terra* (or *Vesta*) and *Cælum*, alias *Cælus*, *Cælius*, and in *Greek* οὐρανὸς; who was the Son of *Æther* and *Dies*, and the Antientest of all the Gods. This *Cælum* (according to the accounts) married his own Daughter *Vesta*, and begat many Children of her; the most eminent of whom was *Saturn*; who had for his Brothers, the *Cyclopes*, *Oceanus*, *Titan*, the *Centimani*, and divers others: as likewise for his Sisters, *Ceres*, *Tethys*, and *Ops* or *Rhea*; which latter he afterwards married. The Sisters prevailed with their Mother *Vesta* to get their Fathers Kingdom settled upon *Saturn*, with an exclusion of *Titan*, to whom by right of Inheritance it belong'd as the eldest of the Line. And when *Titan* saw that his Mo- Nonn. l. 21. Dionysiac. Lact. Placid. in l. 8. Theb.

ther and Sisters were fully bent upon it, he thinking it the best to yield to the Current of the times, receded himself from his own right too; and transferr'd it upon *Saturn* under condition, that he should not bring up any Issue Male to succeed in the Kingdom after their Fathers death, but that the Kingdom should then return to the Children of *Titan*, or *Titanus*: for his name is either way so written.

P. Did *Saturn* accept of that Condition?

M. He not only accepted, but very sincerely kept it, as long as he could: but in time he was prevented in his design. For when his Wife *Ops* perceived, that her Husband devoured all the Male Children that she Bore to him, at her next Labour when she was brought to Bed both of *Jupiter* and *Juno* at a Birth, she pretended to him only with *Juno*, and privately took care to send *Jupiter* to be Educated upon the Mountain *Ida* by the *Curetes*, a People of the Island of *Crete*: to whom she adjoyned the Priests of the Goddess *Cybele*, called *Corybantes*; who with the noise of their Timbrels and Cymbals according to their accustomed Rites should stop the Cries of the Infant from being heard by *Saturn*: from whose devouring Jaws the same *Ops* preserved her other Sons, *Neptune* and *Pluto*, by the same Artifice.

P. Was this Artifice ever discovered to *Saturn*?

M. Yes, and he demanded the Boy, of *Ops*, to be given him. But *Ops* lap'd up a stone in Clouts and Fillets, and delivered *that* to her Husband to be devoured instead of *Jupiter*; who swallowed it down in a Trice.

P. What

P. What did *Titan* in the mean time, when he saw himself deluded, and the Condition broken, upon which he resign'd his Right to *Saturn*?

M. To revenge the Injury, that was done to him, he raised Forces, and made War upon *Saturn*: in which he took both *Saturn* and *Rhea* Prisoners, and bound them, and shut them up together in *Hell* (*Tartarus*), where they lay, till *Jupiter* a few years after overcame the *Titans*, and set his Father and Mother again at liberty.

P. It was but just therefore, in Gratitude for so great a Kindness, that *Saturn* for the time to come should receive *Jupiter* into his Favour.

M. On the contrary, he conspired to take away his Life, out of an Imagination which had been suggested to him by an Oracle, that he should be driven out of his Kingdom by a Son. As in reality he was afterwards. For *Jupiter* deposed him from the Throne, and expelled him the Kingdom, because, notwithstanding the Kindness he had done him, he saw himself in great danger by a Conspiracy that his Father *Saturn* had formed to destroy him. Nor was his Deposition *All* that *Jupiter* did to *Saturn*. For finding him in a manner drunk with a sort of Liquor that he had taken to Excess, like *Honey*, he bound him, and gelded him, as *Saturn* himself with a Sickle had formerly served his own Father *Cœlum* before.

Enn. in Euemero.

Stat. 8. Theb. Claud. 1. de rapt.

P. And whither did *Saturn* go after he had lost his Kingdom.

M. Into *Italy*: which was heretofore called *Saturnia* from him. He lived there with King *Janus*, and in that part of the Country particularly, which, because *Saturn in eo latuit*, was afterwards

Virg. 8. Æn. Cyprian. de Idol. vanit.

afterwards called *Latium*; and the People that inhabited it, *Latini*; as *Ovid* obſerves. *Faſt. l.* 1.

Inde diu Genti manſit Saturnia nomen:
Dicta fuit Latium terra, latente Deo.
That Country long Saturnia *became,*
While Latium *from his lying hid had Name.*

Diod. l. 5. Biblioth. King *Janus* did *Saturn* the Honor in *Italy* to make him a partner with himſelf in his Government: whereby *Saturn* reduced the wild People of the Country (who wandered up and down before like Beaſts,) to a civilized Courſe of Life; and joined them to each other as it were in *Chains of Braſs*, by the *Money of that Metal*, which was of *Saturn*'s Invention; the firſt of any perſon in *Italy*. Accordingly the Coins, that were ſtamped, bore an *Impreſs*, on one ſide, of a *Ship*, in memory of that, in which *Saturn* was brought over to *Italy*; as well as on the other, a *Janus Bifrons*, ſays *Ovid in Faſt. l.* 1.

At bona poſteritas puppim ſignavit in ære;
Hoſpitis adventum teſtificata Dei.
A Ship by th' following Age was ſtampt on Coin,
To ſhew they once a God did entertain.

Virg. 1. Georg. Vid. Tibul. Heſiod. Pherecrat. Trog. ap. Juſtin. l. 43. Martial. l. 12. ep. 73. Not that the Age in which *Saturn* lived was the *Brazen*, but it was called the *Golden Age*: the Happineſs whereof is highly magnified by the *Poets*: who would perſuade Poſterity, (as many as are ſo credulous to believe them,) that then the Earth of it ſelf, without the Labour of Plowing and Sowing brought forth its Fruits, and all things were common to all: that there were no Differences nor Contentions amongſt any, but every one had his Will ſatisfied in the Courſe of every thing that happened. *Virgil* hath elegantly touched upon this

this Age, and upon *Saturn*'s Residence in *Italy*, where he says, *Æn. l.* 8.

Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, & regnis exul ademptis.
Is genus indocile, ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aureaque ut perhibent illo sub rege fuere
Sæcula, sic placida populos in pace regebat.
Flying Jove's *Anger*, Saturn *to this Coast*
From Heav'n first came, Cœlestial Kingdoms lost:
He from high Mountains the rude People draws,
And taught them both Civility and Laws;
Then Latium *stil'd the Country, since it held*
Him safe from all his Enemies conceal'd.
That was the Golden Age in which he reign'd,
Because in Peace his Kingdoms were maintain'd.

Ovid says of the same Age (*Amor. l.* 3.)

Signabat nullo limite fossor humum.
The Delver made nor mound nor balk.

Which *Virgil* hath expressed almost in the same Words: 1. *Georg.*

Nec signare quidem aut partiri limite campum
Fas erat.
Around the Earth their Land-marks then to fix
Was held a Crime.

SECT. III. *Name of* Saturn.

MAny derive the Name of *Saturn* or *Saturnus* (as anciently they pronounced it) 1. From *Satu, Sowing*; as *Portunus* is derived from *Portu*; and *Neptunus*, from *Nuptu*: because he was the first that taught the Art of *Sowing and Tilling the Ground* in *Italy*; and upon that Account

Festus Lil. Serv. 7. Æn. Lipsi. 3. Saturn.

count was held to be the *God of Husbandry*, whence the *Romans* called him also *Stercutius*; signifying, that the Art of *Dunging and Fattening the Earth* was brought up by him. He is therefore painted with a *Sickle*, for mowing of the Fields, and cutting down the Corn. Which Sickle, the Story is, was thrown by *Saturn* into a City of *Sicily*, called *Drepanum*, (now *Trapano*) from the Word Δρέπανον in *Greek*, *falx*, because of the possession of the same. Tho there are some, who think, that *that* City was not so called from the Sickle of *Saturn*, but another which *Ceres* received of *Vulcan*, and presented to the *Titans*, when she taught them how to reap. And yet others, with more probability on their side, believe, that the said City took its Name from its situation; being hollowed and bowed in the manner of a *Sickle*: as also that the Island of *Sicily* being extraordinary fruitful in Corn and Pasturage, it was not without good Reason imagined, that the Sickle should fall more especially there.

Apollod. 4. Argon. Ovid. 3. Fast.

2. There is a Second Etymology of the Name of *Saturn* from *Saturando, quasi saturet populos annona:* as tho the *filling* of the Bellies of the People with Provision was his Act: in like manner as his Wife *Ops* was so called, *quod egentibus opem ferat*, because *she helps the hungry*. Or it may otherwise come from the same Word, in the Sense, *quòd ipse saturetur annis, quos devorat:* that he himself is *satisfied with the years*, that he devours; understanding here *Time* by *Saturn*.

Cic. 2. de nat.

3. Yet besides all these, there is a third Derivation of his Name amongst some, from *Sator vũ, mentis sator:* which is as much to his

Apollophan. ap. Fulgent.

Honor

Honor as any; and entitles him to the Power of creating Senſe and Underſtanding in the Minds of Men, by his perfecting of them with Precepts and Prudence.

SECT. IV. *The Sacrifices and Feſtivals*, Saturnalia.

THE *Sacrifices*, that were offered to this God, were no other than of *Men*; becauſe they believed him to be delighted and pacified with human Blood. For which Reaſon the *Gladiators* were ſuppoſed to be under his Protection, and were produced in publick at the time of his Feſtivals. And neither was he reckoned by the *Romans* as a Celeſtial, but an Infernal God, according to *Plutarch*, becauſe I preſume the Planet *Saturn* is triſt and hurtful; tho commonly he paſſes for a terreſtrial one. They ſacrificed to him bare-headed, and his Prieſts were habited in a Scarlet Gown. His Altar was ſet out with lighted Torches; to ſignifie, that it was by his Means that Men were brought from the Darkneſs of Error into the Light of Truth. Macrob. 1. Stat. c. 10. Tertul. de teſtim. anim. & de pallio. Macrob.

The Feaſts of *Saturnalia*, in the Honor of *Saturn*, in *Greek* called Κρόνια, were inſtituted either by *Tullus*, one of the Kings of the *Romans*; or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Conſuls. Till the time of *Julius Cæſar* they uſed to be diſpatched in one Day, in the middle of *December*, *i. e.* upon the Fourteenth of the Kalends. But then they began to be continued Three Days, and afterwards Four, Dion. Halic. Lib. 2. Lipſ. 1. Sat. Dio. l. 59. & 60.

Four and Five, by the Order of *Caligula*: and ſome write, that they have laſted Seven Days together. Whence the Expreſſion comes of *primis, ſecundis, tertiis Saturnalibus.* And upon this Addition of Days to the Feaſt, the firſt for the future was reckoned from the Sixteenth of the *Kalends.*

Suet. in Calig. Cic. ad Art. 13. Ep. 50

Upon theſe Feſtival Days, firſt the *Senate* did not ſit. 2. The Schools kept Vacation. 3. Preſents were ſent to and fro, amongſt Friends. 4. It was unlawful to proclaim War, or execute Offenders in any kind. 5. Servants were allowed to be jovial, and to play with their Maſters: whence *Auſonius* ſays,

Martial. 7. Epigr. 27. Plin. 8. Epiſt. 7. Martial. paſſim. Dio. l. 58. Ath. 14. Senec. Ep. 47. Eclog. de menſibus.

Aurea nunc revocet Saturni Feſta December,
Nunc tibi cum Domino ludere, verna, licet.
Now let December *bring* Saturn's *brave Feaſt,*
When Slaves may freely with their Maſters jeſt.

6. Nay, the Maſters waited upon the Servants, as they ſate at Table, in memory of the Liberty that all enjoyed in ancient Times; when there was no ſuch thing as *Servitude*, under the Reign of *Saturn.* 7. In the morning, they waſhed, preſently after they were riſen from Bed, as tho they were immediately going to ſit down to Table; contrary to their cuſtom at other times. 8. And laſtly, about their Shoulders, like a Cloak, they wore a certain *Supper-Garment*, of a Purple, for the moſt part, or a Scarlet Colour, they called it *Syntheſis*: which was the Dreſs of the genteeler ſort.

Tertull. ap. Lipſ. Petron. Arbit.

SECT.

SECT. V. *The Hiſtorical Senſe of this Fable.* Saturn, Noah.

ALtho it is generally ſaid, that *Saturn* was the ſame with *Nimrod*, the Founder of the Empire of *Babylon*; yet I am more inclined to the Opinion of *Bochartus*, who maintains him to have been *Noah*, and for the Reaſons he mentioneth: the moſt conſiderable of which ſeem to me to be theſe. Beroſ. l. 3. Bochartus in ſuo Phaleg. l. 1. c. 1.

1. In the time of *Noah*, the whole Earth was of *one Language*, as we find in *Gen.* xi. which the Contrivers of the Fables of the Ancients extended ſo far, as to include both Men and Brutes together: accordingly it is ſaid, that in *Saturn*'s Age, there was but one Language which was common to Men and Brutes. *Plato in Polit.*

2. *Noah* is called in the *Hebrew* (in *Gen.* 9. 20.) by a Word that ſignifies *Vir Terræ, A Man of the Earth*, that is, a *Husbandman*; according to an uſual Phraſe of Scripture, where it ſays, a *man of war* for a Soldier: a *man of the arms, vir brachii,* (*Job* xxii. 8.) for a ſtrong Man; a *man of blood*, for a Murderer; a *man of words*, for a Speaker; and a *man of cattel*, for a Shepherd. Now *Saturn* may very well be called *Vir Terræ*, becauſe he had *Tellus*, which is the ſame with *Rhea* and *Ops* to his Wife. Joſ. 5. 4. 2 Sam. 16. 7. Exod. 10. Gen. 46. 32. Aur. Vict. de Orig. Gent. Ro. Macrob. Sat. 1. c. 6. Lucian. in ep. Sat.

3. As *Noah* was the firſt *Vine-dreſſer*, and *Planter of Vineyards*; ſo the Art of cultivating as well the Vines, as the Fields, is attributed to *Saturn* as the Inventer too.

4. As

4. As *Noah* was once overcome with Wine, having perhaps never experienced the Strength of it before; so it was customary in the *Saturnals*, to drink extremely, in confidence of *Saturn*'s Protection of Persons in those Circumstances.

Callimac. in hymn.

5. As *Noah* execrated the Impudence of *Ham* his Son, for looking upon the Nudities of his Father, and cherishing his Eyes with so ill a sight; so *Saturn*, it is said, was the Author of a Law, that whosoever should look upon the Gods in their Nakednesses, should not go unpunished.

6. Κρόνος καὶ Ῥέα καὶ ὅσοι μετὰ τούτων, says *Plato* in *Timæo*, Saturn and Rhea *his Wife*) *and as many as were with them, are reputed to be born of* Oceanus *and* Thetis. Parallel to which, *Noah*, together with all that were with him, were as it were new born out of the Waters of the Deluge, by the help of the Ark into another World. And if a Ship was stamp'd upon the ancient Coins in memory of that which brought *Saturn* over into *Italy*, much more was that Honor due to *Noah*, in remembrance of the Ark, in which the Race of Mankind was preserved from being totally extinguished.

Plut. in Ῥωμαικοῖς.

7. Did *Noah* foretel the coming of the Flood? so did Κρόνος προσημαίνειν ἴσεσθαι πλῆθος ὄμβρων, *& fabricandam esse arcam, & in ea cum volucribus reptilibus atque jumentis esse navigandum.* Alex. Polyst. ap. Cyril. con. Julian. l. 1. *So did* Saturn *foretel, That there should be prodigious Rains, and an Ark built, in which Men and Birds and creeping things should all sail together.*

8. *Saturn*

8. *Saturn* is said to have devoured all his Sons, but these three, *Jupiter*, *Neptune* and *Pluto*. So *Noah*, the Pastor and Prophet, the Father in a manner of all Mortals that were then living, may be said to have condemned and destroyed those, that he foretold would be destroyed in the Flood. For in the *Scripture*-Phrase the Prophets are said to *do the things that they foretel shall be done hereafter*. As in *Ezek.* xliii. 3. *When I came to destroy the City*: it is meant, *when I came to foretel, that the City shall be destroyed*. But as *Saturn* had Three Sons left to him, that he had not devoured; so had *Noah* Three others, *Sem*, *Cham* and *Japhet*, who were not destroyed in the Flood. Hebr. 11. 7.

And as for *Ham* he may be understood to be the same with *Jupiter*, for these Reasons. 1. His Name, in *Hebrew*, חם is rendred (by changing the *Aspirate* into a χ) *Cham*: from which latter Word, the *Egyptians* derived their Ἀμῶν, and the *Africans* their *Ammon* or *Hammon*, as any Body may see. 2. *Cham* was the youngest Son of *Noah*: the same was *Jupiter* to *Saturn*. 3. *Jupiter* is feigned to be the *Lord of the Heavens*, because the Division of *Africa* fell to his, that is, to *Ham*'s Lot: the greatest part whereof having the Sun and the other Planets *vertical* to it, is certainly the neareſt to Heaven. 4. The Fiction of *Jupiter*'s *yelding* of his Father, seems to be taken from those Words (in *Gen.* ix. 22.) misunderstood. *And Ham saw the nakedness of his father, and told*: where the original Word in the *Hebrew* גד, which we render *told*, signifies also in the *Chaldee*, *excidit*, *he cut off*. For the point- Callimach. hymn. ad Jov. Lucan 2. 9.

ing of that Word makes a difference in its signification: which might be easily mistaken then, when there were as yet no Points subscribed to the Consonants.

Lactant. de fals. Relig. l. 1. c. 11.

Japhet is the same with *Neptune*: and because the Portion of the Earth which fell to *Japhet*, consists in a great measure of Islands and Peninsulas, therefore they gave to *Neptune* the Jurisdiction over the Sea.

But which way shall *Sem* be proved to be *Pluto*; or by what steps can he be thought to have descended into the Kingdom of *Hell*? Could his Piety and his Religion, wherein he was so eminent, and wherein he so far excelled his Brothers, be any occasion of such a Fiction? Perhaps the Idolaters of the Age might hate him, whilst he lived, because of his Sanctity, and particularly his irreconcileable Aversion to the worshiping of Idols: and after his Death, in endeavouring to obscure the Glory of his memory, it is possible, they might adjuge him to the *Stygian Darkness*, and give him in derision the Command of Hell.

SECT. VI. *A Philosophical Sense of the Fable.* Saturn, Time.

Cic. 2. de nat.

THE Name of *Saturn* in *Greek* being Κρόνος, and with only the Change of a Letter χρόνος, it is most evident, that *Time* may be understood to be described in this Fable. And what else particularly means the Fiction of *Saturn's* devouring of his Sons (as he is often painted,) and his vomiting of them up again, but that all things are consumed, and, as it were,

Orph. hymn. ad Sat. Æschyl. in Eumen.

were, chewed to pieces by the teeth of Time, which yet, by the advance of other time that is to come, are born anew, and all their Ruins repaired.

Or if you had rather refer this part of the Fable to the several parts of time, as Days, Months, and Years, which he produces in the Nature of his Sons, even those he is continually devouring, whilst he is begetting others, to succeed to their places in the World.

Sometimes he is drawn in the midst betwixt two young Boys on one side of him, and two Girls on the other. Which is an Image of him, to signifie how he is surrounded by the Four Seasons of the Year, in the manner that Children get about their Parents.

In short, if *Saturn* hath his *Sithe*, so hath *Time* too, with which he moweth down all things: neither can the hardest *Adamant* rebate the Edge thereof.

CHAP. II. SECT. I.

JANUS. *His Image.*

P. WHat *Monster* is this, that I see hath *two Brows*, and *two Faces*, upon one and the same Head?

M. He hath so; and by the means of both those Faces, he sees as well before him, as behind him. It is *Janus* the *Bifrons Deus*: holding a Key in his Right Hand, and a Rod in the Left. Beneath his Feet you see Twelve Altars.

I wish only he could lay that Rod and that Key out of his Hands, and move his Fingers at pleasure: for perhaps he would signifie the same thing to you, by bending and composing his Fingers several ways according to an Art of his own, as he used to signifie formerly: which is, that one way he expresses the Number Three Hundred, and another, the Number Sixty five.

P. I do not very well understand what you say.

M. Before I have done, you will clearly and perfectly understand both what I say, and what you see with your Eyes. Have a little patience, till I explain the Four most remarkable Names of this God: for in so doing I shall not only interpret this Picture, but discover to you, whatever things are fit to be said of *Janus* in this place.

SECT. II. *Names and Actions of* Janus.

nob. 1. Gen. 2. de

Janus (some say) was begotten of *Cœlum* and *Hecate*. His Name of *Janus* is as much as *Eanus*, which comes from *eundo: Unde fit*, says *Tully*, *ut transitiones perviæ Jani plurali numero, foresque in liminibus profanarum ædium januæ dicerentur. From whence it is, that Thorough-Passages are called in the Plural Number*, Jani; *and the Gates before the Doors of secular Houses*, Januæ. There was besides a place at *Rome* remarked particularly by the Name of *Jani*: in which there stood Three Statues of *Janus*. The *Creditors* and *Usurers*, some to pay, and some to put out to use, used to assemble here. And it is of the same place, that *Tully* is to be understood,

Cic na

Acron. in Hor. l. 2. Oat. 3. de hy. off. Sat ch E

derſtood, where he ſpeaks of ſome great Men, *ad medium Janum ſedentibus:* as alſo *Horace*, when he uſeth the Expreſſion of *imum & ſummum Janum:* that is, the *middle*, or *uppermoſt*, or *lowermoſt Statue of* Janus, ſtanding in this place. Dempſt. in Paralip. l. 1. ep. 1. Virgil. Æneid. 12.

As he is drawn *Bifrons, with two Faces*, ſo *Ovid* gives him the Epithet of *Biceps* too, the *God with two Heads.*

Jane Biceps, Anni tacite labentis imago,
Solus de ſuperis qui tua terga vides.
Thou double pate the ſliding year doſt ſhew,
The only God that his own back can view.

Whereby it is ſignified, how out of his excellent Prudence, he looks backward upon what is paſt, and forward upon what's to come. Or, ſince the World it ſelf is believed to be a *Janus*, thoſe two Faces are deſign'd for the convenience of looking upon the two principal Quarters thereof, the *Eaſt* and *Weſt*. He is alſo faſhioned elſewhere *quadrifrons, with four Faces*, from all the Four Quarters of the World; as being ſuppoſed to govern the ſame, by his Counſel and Authority. Or, as he is Lord of the Day, his Two Faces ſerve him to look after the Morning and the Evening. *Horace* entituleth him to this Faculty, where he ſays,

Matutine pater, ſeu Jane, libentiùs audis,
Unde homines operum primos vitæque labores
Inſtituunt.
Old Janus, *if you pleaſe, grave twy-fac'd Father,*
Or elſe bright God 'oth' morning, chuſe you whether,
Who dates the Laves and Toils of mortal Men.

The firſt Statue, that was made of *Janus* with Two Faces, was done by the Order of Serv. in 12. Æn.

Romulus, the King of the *Romans*, and *Tatius*, the King of the *Sabines*, at the time, when they entred into an Alliance with each other, *quaſi ad duorum populorum imaginem*; *to be as it were an Image of their two Nations.* *Numa* afterwards dedicated a Temple to *Janus*, with the ſame Title of *Briſons*, which had *double Doors* to it. At the taking of the *Faliſci*, a City of *Hetruria*, *inventum eſt* (ſays *Servius*) *ſimulacrum Jani quadrifrontis*: *there was an Image of* Janus *found with Four Faces*; whereupon the Two Doors to the Temple of *Janus* were increaſed to Four. But of that Temple, by and by.

In 7. Æn.

Lil. Gyr. *Claviger*, or *Turnkey*, and *Club-bearer* was a Name, that they gave to *Janus* from the *Rod* and the *Key* in his Hands. The Rod he held in token of his being *Rector viarum*, the *Guardian of the Ways*: and the *Key*, for theſe ſeveral Reaſons.

1. He is ſaid to have been the Inventer of Locks, and Doors, and Gates: which therefore are called *Januæ* after his Name. As he himſelf is alſo noted by the Title of Θυρεατὴς, *Janitor*; and ſuppoſed to have the *Right of the Cuſtody of the Doors.*

2. He is as it were the *Janitor* of the Year, and of all the Months in it. The firſt of which takes the Name of *January* from him. He preſides over the *Kalends* of the reſt, by Deputation from *Juno*: which is the Reaſon of his being ſometimes epitheted *Junonius*; the *Kalends* being all immediately under her Juriſdiction. Hence *Martial* invokes him prettily enough with

Mart. l. 10. ep. 28. *Annorum, nitidique ſator pulcherrime mundi.*
Gay Founder of the World and of our Years.

For

For the ſame Reaſon he had Twelve Altars dedicated to him, according to the Number of the Months: and there were as many little places in his Temple, for his Worſhip. The *New Conſuls*, were by cuſtom, amongſt the *Romans*, inaugurated in their Office in the Temple of *Janus*: and thence ſaid, *aperire annum, to open the year.* Upon the *Kalends* of *January* (to which *Macrobius* adds the *Kalends* of *March* too) a new Laurel was hung upon the Statue of *Janus* in the place of the old, according to *Ovid.*

Varr. l. Human. Sidon. Apoll. carm. 2. 1 Sat. c. 12. Sidon. ibid.

Laurea Flaminibus, quæ toto perſtitit anno,
Tollitur, & frondes ſunt in honore, novæ.
The Laurel that the former Year did grace
T'a freſh and verdant Garland yields his place.

3 Faſt.

Could the occaſion of this latter Cuſtom, be becauſe they believed, he was the firſt Inventer of Garlands, which generally were made of Laurel? It is certain thoſe Words of *Pliny, quòd Janus Geminus à Numa rege dicatus, digitis ita figuratis, ut trecentorum quinquaginta quinque* (ſome read *ſexaginta quinque*) *dierum nota per ſignificationem anni, temporis & ævi, ſe Deum indicaret*, underſtand the Relation of *Janus* to the year, ſaying, that *the Statue of* Janus *with Two Faces of the Dedication of King* Numa, *had its Fingers ſo compoſed, as to ſignifie the Number of Three hundred ſixty five Days; to ſhew, that* Janus *was a God, by his knowledge in the year, and times, and Ages.* Not that he had a Mark of ſo many Days upon his Hand; but that he exhibited the Number by the bending, and cloſing, and ſpreading of his Fingers, after a certain way of Numeration; concerning which the Opinions of Writers are as different as their perſons, from one another.

Drach. Corcyr. apud Ath. l. 34. c. 7.

V. Gyral.

Tiraq. Lil. Gyr. Apulei 2. Apolog. &c.

Arnob. 3. cont. Gen.

3. He holds a Key in his Hand, because he is as it were the *Door*, by which the Prayers of Mankind have access to the Gods. For in all the Sacrifices of the Gods, the Prayer begins with *Janus*, and is made to him, before it is directed to any other. Accordingly *Janus* himself in *Ovid* (*Fast. lib.* 1.) gives this Answer to one that asks him the question,

— *Cur quamvis aliorum numina placem,*
Jane, tibi primùm, thura merumque fero?
Ut possis aditum per me, qui limina tendo,
Ad quoscunque voles, inquit, habere deos.
Why is't, that tho I other Gods adore,
I first must Janus *Deity implore?*
Because I hold the Door by which access
Is had to any God you would address.

L. 3. v. *Chaos.*

Festus derives the Reason of his being the first that is addressed to, in all Prayers and Sacrifices, *quòd fuerit omnium primus, à quo rerum omnium factum putabant initium: ideo ei supplicabant velut parenti: because they thought, that all things took their beginning from him; and so they supplicated him in the Quality of a common Father.* For tho *Father* is an Appellation that is given to all the Gods, yet *Janus* was more particularly surnamed *Pater*. Altars, Temples, and other Religious Rites were of his Institution first: *Propterea que in omni sacrificio perpetua ei præfatio præmittitur farque illi & vinum primò prælibatur:* And *for that Reason, amongst the rest,* (says one) *in every Sacrifice there was a Preface premised, and Wine and Bread-Corn offered to him before any other Deity.* I do not add *Frankincense* to the Oblation, tho *Ovid* mentions it in the Verse before-cited: which either he says *per licentiam poeticam*

Virg. 8. Æn. Juven. Sat. 6. Serv. in 2. Georg. 2. Fab. Pict. l. 1. de ant. lac.

poeticam, or with reſpect to the Age, in which himſelf lived: becauſe in the moſt ancient times, that is, as *Pliny* writes, *Iliacis temporibus, thure non ſupplicatum*: *They did not ſacrifice with Frankincenſe in the times of the* Trojans. Neither does *Homer* make the leaſt mention any where of *Frankincenſe*, in all the things that he writes concerning Sacrifices, which an Author of his great Exactneſs would not have omitted, had it been in uſe then. Neither do I find a Word in *Greek*, that properly ſignifies *Thus*: for Θύον or Θύινον is not ſo much *Thus*, as any odoriferous Smell. L. 13. c. 1. Dempſt. in paral.

To theſe Names of *Janus* add the two others of *Patulcius* and *Clauſius*, or as ſome write them *Patulacius* and *Cluſius*, from *patendo* or *pate-faciendo*, and *claudendo*; that is, the *Opening of his Temple in War, and the Shutting of it in Peace.* For this is the Temple, that, we were but now ſaying, was conſecrated by *Romulus* to *Janus Bifrons*, after the Treaty of Peace with King *Tatius*, in token, that the two Nations of the *Romans* and the *Sabines* were united. *Numa*, the Succeſſor of *Romulus*, paſſed an Edict, that it ſhould be opened for the future, when the *Romans* were in War; and then only ſhut, when they enjoyed Peace. And why it ſhould be opened, when the *Romans* were in War, there is this Conjecture commonly given: becauſe when *Romulus* was engaged in Battel with the *Sabines*, a Spring of warm Water ſprung out at the place, where the Temple ſtands, which occaſioned the Retreat of the Enemies: ſo in expectation as it were of the like Bleſſing from the Gods, they ſet the place open, whenever they Serv. 1. Æn. Claud. de 6 Hon. Conſ.

they had an Enemy upon their Hands again: Serv. in 7. Æn. or it may be rather, becauſe they that go to War, ought at the ſame time to think of Peace, and wiſh for a quick return into their native Country.

Both theſe Names of *Patulcius* and *Cluſius* are expreſſed by *Ovid* in this Diſtich (*in Faſt.*)

Nomina ridebis, modo namque Patulcius idem,
Et modo ſacrifico Cluſius ore vocor.
You'll ſmile, I'm now Patulc *or* Open *call'd*
By th' Prieſt, and then I'm Cluſius *or* Cloſe.

The Ceremony of the *Opening* of this Temple, and the Form of the Temple it ſelf, is thus deſcribed by *Virgil*, *Æn. 7. lib.*

Sunt geminæ belli portæ, (ſic nomine dicunt)
Religione ſacræ, & ſævi formidine Martis.
Centum ærei claudunt vectes, æternaque ferri
Robora; nec cuſtos abſiſtit limine Janus.
Has ubi certa ſedet Patribus ſententia pugnæ,
Ipſe Quirinali trabea cinctuque Gabino
Inſignis reſerat ſtridentia limina Conſul.
Two Gates there be, ſtyl'd the two Ports of War,
Sacred to Mars *with reverential Fear,*
Shut with a hundred Iron and Brazen Bands,
There in the Porch, bifronted Janus *ſtands;*
Here, when the Senate have a War decreed,
The Conſul, glorious in his Regal Weed,
And Gabine *Robe, doth groaning Gates unbar;*
In his own perſon then proclaims the War. Ogilby.

In another place he brings in *Jupiter* unfolding the Secrets of the Fates to *Venus*, and hath theſe Lines concerning the *Shutting* of the ſame.

Æn. 1. *Aſpera tum poſitis miteſcent ſæcula bellis:*
Cana Fides & Veſta, Remo cum fratre Quirinus
Jura dabunt: diræ ferro & compagibus arctis
Claudentur

Claudentur Belli portæ, Furor impius intus
Sæva ſedens ſuper Arma, & centum vinctus abenis,
Poſt tergum nodis fremet horridus ore cruento.
Then Nations milder grow, and Wars ſurceaſe;
Old Faith and Veſta, Romulus *in Peace*
Shall with his Brother reign, when Steel ſhall bar
Dire Janus *Gates; within ſits impious War*
On curſed Arms, bound with a thouſand Chains,
And horrid, with a bloody Mouth complains. Ogil.

But it is to be admired beſides, that this Temple of *Janus* in the ſpace of Seven hundred Years was only ſhut thrice: the firſt time by King *Numa*; then by the Conſuls *M. Attilius* and *T. Manlius*, after the Peace with the *Carthaginians*; and laſtly by the Emperor *Auguſtus* after the Battel at *Actium*. Liv. l. 2. Oroſ. l. 5. cap. 12. Dio. l. 5.

An Explication of the Fable. Janus, *the Emblem of* Prudence.

WE may ſee in this Story of *Janus* (whom ſome will have to be *Noah*, ſome *Ogyges*, ſome a Prieſt, a Philoſopher and a Divine; and ſome a King of *Italy* of very great Antiquity, who was the Founder, they ſay, of the Town *Janiculum* there;) in this, I ſay, Fable of *Janus*, we have before us the Image of a Perſon of *extraordinary Prudence*; which is Virtue, that conſiſts ſays *Tully* (*de Senect.*) *in præteritorum memoriâ & providentiâ futurorum: In the remembrance of things paſt, and a foreſight of things to come.* The prudent Man ought therefore *to have, as it were, two Faces:* that with the proſpect of what things there are both behind and before him, aſſiſted with the natural Munſt. 2. Coſm. 9 Fab. Pict.

ſagacity

ſagacity of his Mind, and a maturity of Judgment, he may be able to diſcern the Cauſes and the Beginnings, together with the Progreſs, and as it were the Antepaſts of Occurrences; then comparing them with each other to ſee wherein they are alike, and conſidering the Conſequences of them, and looking afar off into what is to come, by this ingenious Comprehenſion both of the Premiſes and the Concluſions, he makes the future things to be preſent to him, and joins both future, paſt, and preſent, all in one, to his Benefit.

The *Prudent Perſon hath a Key to All Things:* let them be never ſo hidden, ſo ſecret, ſo cloſe, ſo intricate, his perſpicacity detects them; his diſcreet Conſideration of them ſearches deep, and lays them open; his happy Dexterity of thought unfolds the Riddle, and makes it plain. With this Key he examines into all the ways of Buſineſs, and finds what are the moſt proper for uſe; he ſees into the Diſpoſition of Times, and the Exigences of Occaſions: he removes the Difficulties, and the Barrs that lie in his way; he publiſhes as much as is for his Service; and what is for his Diſſervice he locks up with a Turn of his Key, that is abſolutely inviolable. With the ſame Key, he opens himſelf a paſſage into the Friendſhip of others: he inſinuates into the inward Receſſes of their Breaſts; he learns their moſt ſecret Counſels, their moſt reſerved thoughts: he ſolves Myſteries, and penetrates into things unknown, and ſeeks and finds and views what lies at the remoteſt diſtance from the common ſenſe of the World.

And

And as the Honor of the bringing up of Altars, Temples, and Sacrifices, is ascribed to *Janus*, so there cannot be a greater Argument of perfect Prudence in a person, than that he does return to the *Supreme Deity* the Services that he oweth him, in revering his Power, observing and extolling his Worship, and propagating his Glory. For if *Janus* by his extraordinary Devotion towards the Gods, hath deserved to attain to the *Prerogative* to be addressed to in the very first place, in all Sacrifices; it signifies, that the more that any person is sincerely religious, the more Honor he will procure to himself both before *God and Men*: whereof we have evident proof in the Precepts and Examples of *Divine Writ*.

CHAP. III. SECT. I.

VULCAN.

P. O Heavens! Is that a *Blacksmith*, that I see there, amongst these Deities?

M. Very true; He is both a *Smith*, and a *God*, by Name, *Vulcan*. He hath a Shop in the Island *Lemnos*, where he follows his Craft; and where, tho he is a God himself, he made *Jupiter* his Thunder, and the Arms of the rest of the Gods.

P. What Misfortune could it be, that could degrade a God to a Forge, and incline him to such a nasty Employment?

M. I suppose it was his Deformity. He was born of *Jupiter* and *Juno*; some say, of *Juno* only Phurnut. de nat. Deor.

Hesiod. & Lucian. de sacrif. Virg. 8. Æn.

only without the Concurrence of *Jupiter*: but his Deformity rendring him contemptible, he was cast down from Heaven into the Island *Lemnos* (whence he is epitheted *Lemnius*,) and breaking his Leg in the Fall, he hath been ever since lame. He had certainly broken his Neck too, but that the People of the Island were so kind to receive him, as he fell, with all the Care they could. To gratifie them for which Favour, he fix'd his Seat amongst them, and set up the *Craft of a Smith*; teaching them the manifold Uses, that may be made, of Fire and Iron: and from the softening and polishing of the latter, in *Latin mulcere* or *mollire*, he received the Name of *Mulciber* or *Mulcifer*.

Lucan. l. 1.

But what is yet the greatest Wonder of all, is, this deformed and grim Smith hath got the *handsomest* person amongst all the Goddesses to his Wife, *Venus*: who, as we said before, being taken in adultery with *Mars*, he link'd them both together in a Net of Iron, and exposed them to all the Gods to be laugh'd at. He had a great Desire indeed to have married *Minerva*, and *Jupiter* consented to the Match, and delivered the young Virgin over to the Lust of this *filthy Spectacle*. But it happening that she repulsed him, and that in his odious Attempt upon her (so frustrated) his *Nature* fell from him upon the Earth, it produced the Monster *Erichthonius*, *Erichtheus* or *Erichthonicus*, so called ἀπὸ τῆς ἔριδος καὶ χθονὸς, *contentione & terra*; which was a Boy, with the Feet of a Dragon, who, to hide the Deformity of the same, is said to have first invented the use of Coaches. *Jupiter*, (as I said) consented, that if *Vulcan* could

Erichthonius. Virg. 3. Georg.

could overcome the Modesty of *Minerva*, he might, with all his leave: because he had given him the Option of her before, for his reward, when he made the Arms for the Gods. But withal he admonished *Minerva* at the same time to refuse him, and preserve her Virginity; as she did most admirably well.

There were at *Rome*, to the Honor of *Vulcan*, *Feasts* and solemn Holydays; observed by the Name of *Vulcanalia*, upon which they threw Animals into the Fire to be burnt to death. Varr. ap. Lil.

The *Athenians* instituted (amongst them) others, that they called *Chalcea*. He had a Temple besides dedicated to him upon the Mountain *Ætna*, from which he is sometimes surnamed *Æthnæus*. This Temple it is said was guarded by Dogs, whose Noses were so very good, that they could discern, whether the persons that came thither were chaste and religious, or whether they were wicked: The former they would meet, and flatter, and follow, as tho they received them for the Acquaintants and Friends of *Vulcan*, their Master. But at the other they bark'd, and flew, and were ready to tear them in pieces, till they had driven them away. Pollux. l. 7. ap. Lil. Gyr.

P. I have heard, unless I am mistaken, that this *Vulcan*, at the request of *Jupiter*, but of his own Ingenuity, framed and made a perfect *living Woman*. Is it true?

M. Really you are pleasant to expect to find *Truth* in *Fables*. It is indeed *feigned*, that the first Woman of all the Sex was beaten out, and fashioned under the Hammer of *Vulcan*; and afterwards, that the Gods contributed to adorn her with a Present from each of them of some

Pandora.

ſome fine Quality or other; whence ſhe took the Name of *Pandora*. That, *Pallas* gave her Wiſdom, *Apollo* preſented her with the Art of Muſick, *Mercury* with the Art of Eloquence, *Venus* gave her Beauty, and the reſt endowed her accordingly with the other Accompliſhments, that they had in their Powers to beſtow. They add, that when *Jupiter* was incenſed againſt Mankind, becauſe *Prometheus* had ſtoln Fire from Heaven to animate the Man that himſelf had form'd; *Jupiter* ſent *Pandora* with a ſealed Box to give him. But *Prometheus* would not receive it. He ſent her with the ſame Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*: and ſhe, out of the Curioſity that is natural to her Sex, had no ſooner open'd it, but all ſorts of Diſeaſes and Evils, which it was filled with, flew out amongſt Mankind, and have infeſted them ever ſince. And there was nothing left, at the Bottom of the Box, that did not flie out, but *Hope*, *Pauſan. in Attic.*

SECT. II. *The* Cyclopes, *Servants to* Vulcan.

P. WHat is the meaning of thoſe *black and diſmal-look'd Men*, with *one eye*.

M. They are the *Cyclopes*, that ſerve *Vulcan* in the Buſineſs of his Craft: ſo called from κύκλος, a Circle; becauſe they had but one Eye, which was but in the middle of their Foreheads, of a *round Figure*, like a Circle. *Neptune* and *Amphitrite* were their Parents. *Virgil* (in *Æn.* 8.) mentions Three of their Names.

Ferrum exercebant vaſto Cyclopes in antro,
Bronteſque, Steropeſque, & nudus membra Pyracmon.

Not that there were no more of them, than Three: for the Verſes that follow prove, there was a great Number.

——*Alii ventoſis follibus auras*
Accipiunt reduntque: alii ſtridentia tingunt
Æra lacu: gemit impoſitis incudibus antrum,
Illi inter ſeſe multa vi brachia tollunt
In numerum, verſantque tenaci forcipe ferrum.

——*Others receive*
In Bellows breath, as oft them breathleſs leave;
Theſe in cold Water dip the hiſſing Ore:
The hollow Vaults with thundring Anvils rore.
They with huge ſtrength their Arms in order raiſe,
And turn with Tongs the Maſs a thouſand ways.

SECT. III. Cacus *and* Cæculus, *Sons of* Vulcan, Polyphemus.

Cacus was one of the wickedeſt Men upon Earth. His very Name from κακὸς, *malus*, betrays his Quality. He tormented all *Latium* with his Fires and Robberies; living a wild Life, like a Beaſt, with only a diſmal Cave to hide in ſometimes for ſecurity. Hither when he had one Night drawn the Oxen of *Hercules*, (that he had ſtoln) by *their Tails*, to prevent the Diſcovery of a way to his Cave by the prints that muſt have been of the Oxen's Feet, if he had driven them; it happened, that *Hercules* paſſing by, heard a noiſe of the bellowing of the Oxen within the Cave; and therefore breaking into it, (*Virg. Æn.* 8.)

——Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus; & angit inhærens
Eliſos oculos, & ſiccum ſanguine guttur.
——*He* Cacus *got,*
Belching vain Flames, and wreath'd him in a knot,
Then whirls him round, next down upon him lies,
Graſping his Throat, and ſqueezing out his Eyes.

Take the Deſcription of the Cave it ſelf from the ſame Poet.

Hic ſpelunca fuit vaſto ſubmota receſſu
Semihominis Caci; facies quam dira tegebat
Solis inacceſſam radiis; ſemperque recenti
Cæde tepebat humus; foribuſque affixa ſuperbis
Ora virum triſti pendebant pallida tabo.
Huic monſtro Vulcanus erat pater: illius atros
Ore vomens ignes magna ſe mole ferebat.
Upon yon Hill, and Breaches wide as Hell:
There did that horrid Monſter Cacus *dwell.*
He in thoſe vaſt Receſſes his dire Face
Did always hide; the Sun ne'er pierc'd that place,
Steeming with recent Slaughter; on his Door
Pale Heads of Men hung, lothſom in their Gore.
Of this huge Monſter, Vulcan *was the Sire,*
A mighty Giant, breathing Smoke and Fire.

Cæculus was one alſo, who lived by Plunder and Robbery. He was ſo called from the ſmallneſs of the *Orbs of his Eyes*, which made him look a *little blind*: and it is thought, the noble Family of the *Cæcilii* at *Rome* derived their Original from him. As his Mother was ſitting by the Fire, a Spark (they ſay) flew into her Lap: upon which ſhe grew big with Child, and at the end of the uſual Months brought forth this Son; who was afterwards the Founder of the City *Præneſte*. Others ſay, that preſently

ſently after *Caeculus* was born, the Shepherds found him thrown in the middle of a Fire, and that he was altogether unhurt: whence it came to paſs, that he was believed to be the Son of *Vulcan*: *Virg. Æn.* 7.

To theſe the *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monſter not unlike them; born of *Neptune*. For he had but one Eye neither, which was in his Forehead in the ſame manner as the *Cyclopes*; and for his Subſiſtence, he ſupported it by Murders and Robberies, in the ſame manner as *Cacus* and *Caeculus*. This Monſter drew Four of *Ulyſſes*'s Companions into his Den, that he had in *Sicily*; and devoured them. He thought himſelf ſure of the reſt too, But *Ulyſſes* made him drunk with *Alagant*, and then run a Brand into his Eye, that quite put out his ſight. *Virgil* lays the Story neatly and elegantly before us thus, *Æn.* 3.

Viſceribus miſerorum, & ſanguine veſcitur atro.
Vidi egomet, duo de numero cum corpora noſtro
Prenſa manu magna, medio reſupinus in antro.
Frangeret ad ſaxum: ſanieque aſperſa natarent
Limina: vidi atro cùm membra fluentia tabo
Manderet, & tepidi tremerent ſub dentibus artus.
Haud impunè quidem; nec talia paſſus Ulyſſes,
Oblituſve ſui eſt Ithacus diſcrimine tanto.
Nam ſimul expletus dapibus, vinoque ſepultus,
Cervicem inflexam poſuit, jacuitque per antrum
Immenſum, ſaniem eructans, ac fruſta cruento
Per ſomnum commixta mero: nos magna precati
Numina ſortitique vices, una undique circum
Fundimur, & telo lumen terebramus acuto
Ingens; quòd torvâ ſolum ſub fronte latebat;
Argolici Clypei, aut Phœbeæ lampadis inſtar.

Cruel his Looks, uncivil are his Words;
Bowels of Men supply his wonted Boards.
I saw when he two of our stoutest Men
Seiz'd in his mighty Hand, and 'midst his Den,
Laid on his Back, against a Pillar brain'd,
And with foul gore the sprinkled Pavement stain'd.
He would devour Mens bloody Quarters raw:
I in his Teeth the warm Flesh trembling saw.
But thus Ulysses *took it not, nor yet*
His own, nor his Friends Dangers did forget:
For, as he, gorg'd with Wine and Meat, did lie
In his huge Cave asleep, his Neck awry,
Vomiting Gobbets, mix'd with bloody Wine,
We take our Chance, imploring Powers Divine,
And round about beset him every where;
Then pierc'd his Eye with a sharp-pointed Spear.
'Midst his stern Brow the Luminary lay,
Like a Greek *Shield, or the great Lamp of Day.*

SECT. IV. *The Signification of the Fable.* Vulcan, *a Symbol of* Two Sorts of Fire.

Ap. Lil.

THat we may reasonably understand *Fire* by *Vulcan*, the Name it self, if we follow *Varro*, (who derives *Vulcanus* from *vi ac violentia ignis*, and *Vulcanus, quasi Volicanus, quòd ignis per aerem volitet, because Fire is a violent Element, and flies about the Air*) is a sufficient Authority.

Ser. 3. Æn. Euseb. de præp. Evang.

And it is upon the same Account, that the Pictures of *Vulcan* were drawn with a *sky-coloured Hat upon his Head*; which is a Symbol of the *Celestial* or *Elementary* Fire, whose Nature is to be clear, and immix'd; whereas the *Common Fire*, that is in use upon the Earth, being weak, and in want of Fuel continually to feed it, it is with reason that they suppose *Vulcan* to be *lame*, thereby

thereby to make him represent this terrestrial Fire, as well as the other. He is said to have been cast down from Heaven; because the *Lightning* comes from the Clouds; and to have fallen upon *Lemnos*, because it often lightens in that Island. Serv. ib.

But there is another Fire besides, which challenges our Consideration in the Character that we put upon this Fable. That is to say, *Venus* hath her Fires, as well as *Vulcan*: for they two are Husband and Wife. If you admire, how so fair, so delicate, so beautiful a *Goddess* should be a Wife to so deformed and black a God, you must suppose, that *Vulcan* is the Fire, and *Venus* the Flame: in which Sense it is not improper, that they both go together. Only it is to be observed, that the Fire which is so nearly related to *Venus*, is no other than that of *Hell*, and the Fire of the *Cyclops*; for which he that addicts himself to the Services of *Venus* will certainly find his punishment therein. For tell me, what Calamities, what Fires, what Blazes, what Destruction, does not that Passion produce, where-ever it entirely overcomes? There is a strange Faintness and Deadness in the Looks of a Lover: his Complexion turns to the Colour of *Ashes*: his Cheeks are as wan, as a person's that is dying: his Eyes muddy; and the Hollow beneath them, black and blue. Which are the fatal Symptoms of a Fire, that is hid, and rages within. Fire that is hid, I say, and preys upon the *Interiors*. For as the Party advances further in Confidence, and this inward Fire begins to break out into a Flame, in which the *Veil of*

Nature's Modeſty comes to be conſumed, and that you can perceive the Growth of his Lewdneſs by ſuch and ſuch particular ſecret Steps: O *Heavens*, how does this Flame ſpread, and tear, and catch, and ſet all things in Combuſtion! This was the Flame that was the Death of *Semele*: remember her, or look upon *Hercules*, and you will find him conſumed by the ſame. Or *Troy*, and you will ſee, that the burning of that City was occaſioned by no other Fire, than this.

But go on now; and ſuppoſe that you have actually ſurrendred your ſelf to the Commands of *Venus*, ſhe will be ſure to make a *Vulcan* of you; a *filthy*, *horrible*, *ſmooty* ſight like him; who is all over darkneſs, and perpetually ſurrounded with it, tho he is ſo exerciſed at the the Fire. For the Fire that we here mean, hath no Light, it caſts a Cloud before the Eyes; and by a wonderful Contrariety to the Nature of the other, it *freezes the Soul*, and more eſpecially then, when the Body is diſſolved with the pleaſures of it. O the ſad Fate of a libidinous Man! How juſtly is the Work of *Vulcan* an Emblem of his *Love*, and a *hot burning Iron* an Emblem of the Object of it! His Chamber is the Forge, where he ſoftens, and bends and ſmooths the Lady, with as much *pains of Courtſhip*, as it takes to beat out Iron with Mallets and Hammers. He torments himſelf to make her pleaſing. And are there not Eſtates melted down in this Forge too? and the nobleſt Poſſeſſions reduced to Aſhes, till nothing is left of them but *Scraps*? and the Families which have been illuſtrious in their time, vaniſh away in ſmoak? Neither

Neither is this ſort of Fire ever ſatisfied with burning. It never remits of its Heat; never dies. For ſighs alone keep it blown up continually. It is kindled with Tears, and provoked with a diſdainful Coldneſs. The more innocent the Lady is, the more ſhe is cruel: the more haughty, the more tempting. Therefore what wonder is it, that there are ſo many *Vulcans*, not only in *Lemnos*, but every where; who, whilſt they delight in their *Veneſes*, *make Thunder for their own Heads*; which caſts them headlong *out of Heaven to the Earth*, out of the higheſt State of good Fortune to the loweſt of Miſery, and with the Fall makes them unfortunately *lame to their Graves*. This is the Effect of *Vulcan's* Love of *Venus*. If you believe not me, hear the Poet, confirming the ſame in this ingenious Epigram. *Pallad. l. 2. Epig.*

Τὸν ἔχεις Ἔρωτα γυναῖκα δὲ τὴν Ἀφροδίτην,
Οὐκ ἀδίκως, Χαλκεῦ τὸν πόδα χωλὸν ἔχεις.

Having Cupid *for thy Son, and* Venus *for thy Wife,*
Vulcan, *thou well mayſt be lame, all thy life.*

CHAP. IV. SECT. I.

ÆOLUS.

Ovid. 11. Metam.

LET us now *Blow out the fire with the wind*, and bring up *Æolus* in the room of *Vulcan*. For *Æolus* is the next to him there; the *God of the winds*; begotten by *Jupiter* of *Aceſta* or *Segeſta*, the Daughter of *Hippota*; from whom he is ſurnamed *Hippotades*. He dwelt in one of thoſe ſeven Iſlands, which after his name are called *Æoliæ*; and ſometimes *Vulcaniæ*. His skill lay very much in *Aſtronomy*; but his greateſt excellence was particularly in that part of *Natural Philoſophy*, which concerns the Winds: the Seaſons whereof, and the Tempeſts that they cauſe; being from the Clouds and alſo the Smoak of the *Æolian* Iſlands predicted by him long before the time, it came to be commonly believed, that the Winds were under the power of *Æolus*, and that he could either ſend them forth or coerce them as he pleaſed. Whence he was eſteemed the *King and Emperor of the Winds*. The Winds, it is ſaid, were born of *Aſtræus* and *Aurora*.

Palephat. I. incred. Varr. & Strab. ap. Serv.

Virgil tells us of *Juno's* coming to the Country of *Æolia*, where this King reigned; and deſcribes, upon that occaſion, his Palace; and the manner of his Government.

Nimborum in patriam, loca fœta furentibus Auſtris,
Æoliam venit: Hic vaſto Rex Æolus antro
Luctantes ventos, tempeſtateſque ſonoras
Imperio

Imperio premit, ac vinclis & carcere frænat.
Illi indignantes, magno cum murmure montis
Circum clauſtra fremunt: celſa ſedet Æolus arce,
Sceptra tenens, mollitque animos, & temperat iras.
Ni faciat, maria ac terras, cœlumque profundum
Quippe ferant rapidi ſecum, verrantque per auras.
Sed Pater omnipotens ſpeluncis abdidit atris,
Hoc metuens, molemque, & montes inſuper altos
Impoſuit, Regemque dedit, qui fœdere certo
Et premere, & laxas ſciret dare juſſus habenas.
She to the Land of Storms (Æolia) went,
Coaſts big with Tempeſts, where King Æolus
And the rebellious Winds in Priſon chains: (reigns,
But they, diſdaining their ſo cloſe reſtraint,
Round the dark Dungeon roar with loud complaint.
In a high Tow'r, here Sceptred Æolus ſtands,
Calming their fierceneſs by ſevere Commands;
Elſe in their rapid Courſe they would not ſpare
Sea, Land, high Heaven, but ſweep them through the Air.
Jove *fearing this, them in a Cave immures,*
And under weight of mighty Hills ſecures;
And gave a King, who knows when to reſtrain,
And when commanded, how to looſe the Rein;

CHAP. V. SECT. I.

MOMUS.

P. WHAT is this *man*, and what, his name?

M. A *man* do you ask for, amongſt the Gods? The name of this God is in *Greek*, Μῶμος.

Μῶμος which signifies a *Jester*, a *Mocker*, a *Mimick*, according as the name of his Office is. For he himself does *nothing of work.* He lives a life of the greatest leisure in the world. But he looks narrowly into the actions and sayings of the rest of the Gods, and whatever he finds is ill done, or omitted to be done amongst them, he carps, reprehends, and derides them for it, with the greatest liberty.

Witness the story of *Neptune*, *Vulcan*, and *Minerva*; when disputing with one another about the excellency of the several pieces of their *Handiwork*, *Neptune* had made a Bull, *Minerva* a House, and *Vulcan* a Man; and referring it to *Momus* to be the Arbitrator of the difference betwixt them, he gave them all three, a fine gentle Rub. For first *Neptune* he taxed with *imprudence*, in not planting the Bull's horns immediately before his Eyes, and in his very Forehead; because so his Horns would have served him to strike surer, and with a greater force. *Minerva*'s House, he said, had that fault in it, that it was not moveable; so as to be easily carryed about and *removed*, where it *had not a good Neighbour.* But *Vulcan*, he said, was most of all unadvised in the making of his Man; because he ought in wisdom to have made a Window to his Breast: That it might be seen, what every one is contriving there: whether he is not bent upon some Trick; and thinks one thing, but speaks another. *Lucian.*

P. Who were the Parents of *Momus?*

Hesiod. in Theog. *M.* They *feign* him, to have been begotten of *Nox* and *Somnus*; and not without reason: considering, that it is the part of one, who is

not

not perfectly in his Senſes, nor well *Awake*, and one who is of a *benighted* underſtanding, to *Carp* at the Actions of others: when, if you except *God*, there is nothing in the Univerſe that is every way ſo perfect, but ſome particular or other may be deſired further to be in it; the want of which renders it obnoxious to cenſure, more or leſs.

CHAP. VI. SECT. I.

The Terreſtrial *Goddeſſes.* VESTA.

THIS Matron, that you ſee ſit here, holding a Drum, is the moſt Antient of all the Goddeſſes; being the Wife of *Cælum*, and the Mother of *Saturn*. Vir. Æn. 9

P. If ſhe is the Wife of *Cælum*, why is ſhe placed amongſt the *Terreſtrial* Goddeſſes, and not amongſt the *Cæleſtial* rather?

M. Becauſe ſhe is the ſame with *Terra*, the *Earth*: And the Earth is called by the name of *Veſta*, from *Veſtiendo*; *quod plantis frugibuſque terra veſtiatur*; *The Plants and Fruits that grow upon it are its Veſture.* *Ovid* is pleaſed to give another reaſon for calling the *Earth*, *Veſta*, in this Verſe in *Faſt. lib.* 6. Plut. l. 1. Prim. frige.

Stat vi, Terra, ſua, vi ſtando, Veſta vocatur.
Th' Earth by 'ts own power ſtands and therefore
Veſta's *call'd.*

where he derives *Veſta*, and applies it to the *Earth*, *à Vi ſtando*: which ſignifies, *That the Earth ſupports itſelf by its own power.* The Earth being furthermore immoveable, and always

Varr. ap. Aug. 7. de Civ. Cic. de somn. Hecatæ. Milesi. in general.

ways abiding in the lower part of the World, *Vesta* upon that account is drawn sitting; and she carries a *Drum* with her, because the blustering Winds are contained within the bosom of the Earth. It is in consideration of the same relation of *Vesta* to the Earth, that her Head is beset round with Flowers and Plants of several sorts, springing up and twisting themselves naturally into a Crown; together with abundance of Animals of all kinds fawning, and striving to get about her. It is upon the same consideration, that her Temple at *Rome* is built in a *Circular* figure, like the Earth: and they say, her own Effigies is somewhere done round, and sometimes without any form or shape at all, according to that of *Ovid, Fast. l.* 6.

Phurnut.

Effigiem nullam, Vesta, nec Ignis habet.
Vesta *and Fire bear no shape at all.*

Hence it was usual Antiently to call *round Tables, Vestæ*; by reason, that they carry a resemblance with them to the Earth, in supplying us with the necessaries of Life, which we eat and drink from thence. And consequently, it is no wonder, that in all Sacrifices the first Oblations were still presented to *Vesta*. The acknowledgement was just. For whatever things could be offered, they all originally sprang from her. And the *Greeks* did not only begin all their Sacrifices with *Vesta*, but ended them too; because they esteemed her as the *Mother of all the Gods*.

Plut. in sympos.

Homer. in hymn.

Ap. Lil. 1. Gy. Strab. l. 10.

P. I have still a scruple in my mind about this Goddess, which I must desire you to satisfie me in. It is, I do not conceive, how *Vesta* can be the *Earth*, as you say, when there is nothing more

more common in this kind of Learning, than to understand *Fire* by that name.

M. I see, Sir, I have not here to do with a *Novice:* But I will ease you of your scruple, as you call it, thus. There were two *Vesta's*, the elder and the younger. The first was she, that I have been speaking of, the Wife of *Cœlum* and the Mother of *Saturn.* The second was the Daughter of *Saturn* by his Wife *Rhea.* And as the first is the same with *Terra* in the Description that is already here given, so the other is the same with *Ignis. Hujus enim,* says *Tully* (*de Natur. Deor. lib.* 2.) *vis omnis ad aras & focos pertinet: For the power of this* Vesta *is altogether concerned about Altars and Houses.* The name itself is taken for Fire, and comes from ἱστία in the *Greek,* which signifies a *House, focus, penates.* Indeed she is lookt upon as the *President* and *Guardian of Houses,* and one of the Houshold Deities; not without reason: since the art of building of Houses is said to be of her invention; and therefore before the *Vestibula* or Doors (which word comes from *Vesta*) of all private Houses at *Rome,* there used to be an Image of *Vesta,* to which they sacrificed every day.

Hom. in hymn. Virg. 1. Georg. & 2. Æneid. Eugraph. in And. Terent. Act. 4. S. 3.

This Goddess was a Virgin; and so great an admirer of that state of life, that when *Jupiter,* her Brother, gave her the liberty of asking whatever thing she pleased of him, and she should have it; she is said to ask, that *she might always be a Virgin,* and have the first Oblations in all Sacrifices made to her. Wherein she not only obtained her desire, but received this further honor amongst the *Romans*; that a *perpetual*

Aristocr. l. 2. Aristoph. in Vespis.

Val. Max. l. 5. c. 4. Liv. l. 5. dec. 1. Val. Max. l. 4. c. 4. Papin. l. 4. syl. 3.

petual fire to all future times was kept in her Temple, amongſt the reſt of the ſacred *Pledges of the Empire*; not upon an Altar, or in the Chimneys, but hanging in earthen Veſſels in the Air; and lookt after by the Virgins, they called *Veſtal* after her own name, with ſo much care, that if it ever went out by a caſualty, all publick and private Buſineſs was intermitted, and a *Vacation* proclaimed, till they had expiated the unhappy prodigy with incredible pains. And if the *Virgins* were found to be the occaſion of its going out by any careleſneſs of theirs, they were ſeverely puniſhed, and ſometimes with Rods. Upon the *Kalends* of *March*, every year, though it was not in any wiſe extinguiſhed, the cuſtom was to renew it, not with another fire, but at the *rays of the Sun*.

Idem l. c. 1. Ovid. 3. Faſt.

Of both theſe *Veſta's*, the Elder and the Younger, *Terra* and *Ignis*, *Ovid* makes mention in this Diſtich in *lib. 6. Faſt.*

Veſta eadem eſt, & Terra: ſubeſt vigil Ignis utriq;
Significant ſedem, Terra, Focuſque ſuam.
Veſta *and Earth are one, one Fire ſhare,*
Which does the Centre of 'em both declare.

SECT. II. *An Explication of the Fable. The* Younger Veſta, *the* Vital Heat *in the Body.*

FRom what hath been ſaid, it may be conjectured, that when the Younger *Veſta*, by the Poets, is taken to be the ſame with *fire*, it does not mean the terrible, ſcorching, lightning fire of *Vulcan's* Forge; nor yet the impure and dangerous flames of *Venus*, which we were

were ſpeaking of above; but it means a pure, unmixt, *benign* flame; which is ſuch a *Domeſtick* with us, that *Humane Life* cannot poſſibly want it: whoſe heat being diffuſed throughout all the parts of the Body, quickens, cheriſhes, refreſhes, nouriſhes us: A flame that in *earneſt* is a *ſacred*, heavenly, *divine* thing; repaired daily by us in the Food we take; and of ſo great importance, that the preſervation of all that is dear to us, and of every one's as it were *private republick*, depends thereon. It is this flame, which moves and actuates the whole Body; and cannot be extinguiſhed, but Life itſelf dies together with it. Whereupon follows a *Vacation* with a Witneſs: then there's an end put to all the Motions and Buſineſs of this World. But if we ſuffer it to be our own fault, that it comes to be extinguiſhed; we deſerve, as being acceſſary to our deaths, to have the Memory of us buried in the ſame Grave with our Bodies, after the example of the *Veſtals Convict*, who were buried alive; to have our names vaniſh into Aſhes, and never remain in the minds of Poſterity any more.

CHAP. VII. SECT. I.

CYBELE. *Her Image.*

P. STrange! What's here! A Goddeſs with *Towers* upon her Head, compacted into a Crown! What do they mean? Is ſhe the Goddeſs of Cities and Garriſons? Lucret. l. 2. de reg. nat.

M. Not

M. Not of the Cities only, but of all things, whatever the Earth ſuſtains. She is the *very Earth itſelf:* which carries a Crown of Towers upon her Head, upon the account of the *fortified places*, that are up and down it. Perhaps you do not obſerve, ſhe hath a Key in her hand: the reaſon whereof is, that in Winter the Earth locks thoſe treaſures up, which ſhe brings forth, and diſpenſes with ſo much plenty in the Summer. She rides in a Chariot, in alluſion to the ſuſpenſion of the Earth in the middle of the Air, by virtue of the tendeney of its parts into itſelf; which preſſes it with its own weight. But that Chariot is ſupported by Wheels, becauſe the Earth is a *Voluble* Body, and turns round: and it is drawn by Lions, to ſhew, that there is nothing ſo ſavage and ungovernable, but a motherly piety and tenderneſs is able to tame it, and make it buckle, as it were, to the Yoak. As to her Robes, which are painted with Flowers of divers colours and embroidered with the figures of Animals of ſeveral kinds, the matter needs no explication. For to whom more proper than to the Earth can ſuch a dreſs belong?

Serv. in 3. & 10. Æn.

Iſidor. l. 8.

Ovid. 4. Faſt.

Martian. Lil.

SECT. III. *Names of* Cybele.

P. IS then this *Turreted Goddeſs* called *Terra*?

M. No, not at all. But *Cybele*, and *Ops*, and *Rhea* and *Dindymene*, and *Berecynthia*, and *Bona Dea* (the good Goddeſs) and *Idæa*, and *Peſſinuntia*, and *Magna Deorum Mater* (the Great Mother of the Gods) and ſometimes alſo *Veſta*. All theſe are the names of one and the ſame

Propert. 3. Eleg. 16.

ſame Goddeſs, upon various accounts; who was the daughter of *Cælum*, and the Elder *Veſta*; and *Saturns* Wife.

She is called *Cybele* from the Mountain *Cybalus* in *Phrygia*, where her Sacrifices were Inſtituted firſt. Or, ἀπὸ τῶ κυβιστᾶν or κυβιλᾶν, in *Caput ſaltare*: becauſe her Prieſts danced upon their Heads; and toſſed about their Hair, like mad men, foretelling things to come, and making a horrible noiſe, according to the Character in *Lucan* of them. *l.* 1. Steph. Strab. Suid. Serv. in Æn. 3.

— crinemque rotantes
Sanguineum, populis ululârunt triſtia Galli.
Shaking their bloody treſſes ſome ſad ſpell
The Prieſts of Cybel *to the people yell.*

For *theſe Prieſts*, as I ſhall ſhew by and by, were called *Galli*. Or, Laſtly, you may derive *Cybele* from κύβος, a *Cube*: becauſe that ſquare figure was by the Antients dedicated to her. 2. Feſt.

Ops is a name, that is given her, *quòd opem ferat, ſhe is a help to all things, that are contained in this World.*

Rhea, comes from ῥέω, *fluo*: ſignifying, that ſhe *abounds* with Bleſſings.

Dindymene, and *Dindyme*, relate to the Mountains *Dindyma*, in *Phrygia*. Hor. l. 1. Carm.

Berecynthia, to the Caſtle *Berecynthus*, in the ſame Country. She is deſcribed by this name in *Virgil*, Æn. 6.

—— Qualis Berecynthia mater
Invehitur curru, Phrygia turrita per urbes,
Læta Deum partu.
As Berecynthia *crown'd with turrets rides*
In ſtate through Phrygian *Cities, by her ſides*
A hundred Nephews, offſprings of the Gods.

Lucret. l. 2. As the *Romans* called her, the *Mother of the Gods*, so did the *Greeks* understand the same, by their word, *Pasithea*, i. e. πᾶσι θεοῖς μήτηρ, *omnibus Diis mater*, her Sacrifices were likewise entituled μητρῶα, and the celebrating of them, μητρεάζειν.

Cæl. Rhod. l. 18. c. 17.

Labeo ap. Lil. Synt. 4. Bona Dea. They gave her the Title of *Bona Dea*, because all the *good things* that support our lives, proceed from her. To which they added that of *Fauna, quod animantibus favere dicatur*: and also *Fatua*, from *fando*; as tho new-born Infants did not, they believed, put forth their voices, before they had touched the Earth. This *Bona Dea*, it is said, was the Wife of one *Faunus*; and having contrary to the reputation and manner of the person of a *Queen* exhausted a *Vessel of Wine*, which made her *drunk*; he beat her with Rods of *Myrtle*, that she dyed. But repenting afterwards of his cruelty, he Deified the Dead Lady, and conferred Divine Honours upon her. Hence it was, that the *Myrtle* was forbidden to be brought into the Temple of this Goddess; and the Vessel of Wine, that was produced at her Sacrifices, was covered up; and when the Women drank of the Wine, they called it not Wine, but Milk. Her modesty moreover was said to be so very *singularly great*, that no man ever saw her, except her Husband; or scarce heard of her name: which gave occasion to the Custom of Sacrificing to her in *secret*, and excluding the men from coming into the Temple; as *Tibullus* intimates, *l.* 1. *El.* 6

Sex. Clod. ap. Lact.

Plut. in probl.

Juven. Sat. 9.

Sacra Bonæ, maribus non adeunda, Deæ.
Good Goddess's Rites not to be seen by men.

Inso

Insomuch that the place, in which her Sacrifices were performed, was called *Opertum*, and the Sacrifices themselves, *Opertanea* in *Pliny*; *secret Sacrifices*. So *Silius* calls *Pluto Opertum regem*; and *Lucan* the same, in his *lib.* 6. Ex Cic. 1. ad Att. & in Parad. l. 10. c. 56. l. 13.

Nosse domos Stygias, arcanaque Ditis Operti.
To hear Hells silent counsels, and to know
The Stygian cells and Mysteries below.

There was a silence, it is true, observed in all Sacrifices: but more especially in those of the *Bona Dea*, according to *Virgil*, *Æn.* 3.

— Fidaque silentia Sacris.
A faithful Silence paid to sacred Rites.

And really it was the doctrine of the *Pythagoreans* and the *Ægyptians*, that God was to be worshipped in *silence*: it being that, from whence things at first took their beginning. *Loquendi, homines magistros habemus, tacendi Deos. Ab illis silentium accipientes, in initiationibus & mysteriis.* Men, says *Pliny*, *were our Masters, to teach us to speak: but we learn silence from the Gods. From these we learn to hold our peace, in their Rites and Initiations.* ap. Cer. in 3. Æn. De loquacit.

She was called *Idæa Mater* from the Mountain *Ida* in *Phrygia*, and another Mountain of the same name in *Creet*; being at both places highly honoured. As also she was at *Rome*; whither they sent for her and brought her from the City *Pessinus* in *Galatia*, by a Miracle that deserves our observation. For when the Ship where she was aboard, was stranded at the mouth of the *Tiber*, the Vestal *Claudia*, who had made herself censured amongst some by a levity in her Dress, and a freedom in her Discourse more Lucret. l. 2.

than ordinary, haled the Veſſel off eaſily, with nothing but her Girdle, and brought it aſhore. Where the Goddeſs was received by the hands of Virgins, and met by all the City in great Ceremony; who before the Gate, that ſhe was to paſs, ſet *Thuribles* with Incenſe, which they kindled at her entrance and offered to her with this Prayer, that ſhe would pleaſe to be propitious to the City, and enter into it freely. And whereas it had been ſaid in the Verſes of the *Sybils*, that the *Idæa Mater* ſhould be received and introduced by him who was *the beſt man amongſt the* Romans; *Haud parvæ rei judicium*, ſays *Livy*, *l.* 9. *D.* 3. *Senatum tenebat, qui vir optimus in civitate eſſet: veram certe victoriam ejus rei, ſibi quiſque mallet, quàm ulla imperia, honoreſve ſuffragio ſeu Patrum, ſeu plebis delatos. Patres Conſcripti, P. Scipione, Cnei filium, ejus qui in Hiſpania occiderat, adoleſcentem nondum Quæſtorium, judicaverunt, in tota civitate virum optimum eſſe. The Senate was not a little buſied to paſs a judgment in the caſe, and reſolve, who was the beſt Man in the City. For every one was ambitious to get the Victory in a diſpute of that nature; and more, than if they ſtood to be elected to any Commands or Honours by the Voices either of the Senatours or People. At laſt, the Senate reſolved, that* P. Scipio, *the Son of that* Cneus *who was killed in* Spain, *a young Gentleman who had never been yet* Quæſtor, *was the beſt Man, take all the City round.*

Herod. l. 1. She was yet further called *Peſinuntia*, from a certain Field in *Phrygia*, into which there fell an Image of her from Heaven by relation: the fall whereof fixt the name of *Peſinus* upon the place, and *Peſinuntia* upon the Goddeſs from

πεσεῖν, *cadere.* And this was the place, where first the *Phrygians* began to Celebrate the Sacrifices of *Orgia* to this Goddess, near the River *Gallus*; from whence her Priests were called *Galli*; as I shall proceed to tell you, after I have observed, that those Priests were a Race of Heathens, possessed with a Principle of pretending falsly, That *the thing in which they would most have Religion to be placed, whatever it was, it fell down from Heaven*: and such like Images were Διοπετῆ, they said, *sent from Jupiter.* Thus the *Ancile*, the *Palladium*, and the Effigies of this Goddess, that we speak of, were Διοπετῆ. *Herod. l.* 1. Fest.

SECT. IV. *The Sacrifices of* Cybele.

THere was this Custom in the Sacrifices of *Cybele*, that was common to those of *Bacchus* too; that they were Celebrated with a confused noise of Timbrels, Pipes, and Cymbals; and the *Sacrificants howled* as if they were mad; and used such filthy Words and Actions with them, as violated the Altars, as well as offended the Ears of civil People. But it was peculiar to the Sacrifices of this Goddess, to have her Temple opened, not by Hands, but Prayers: to deny admission to any, that had tasted Garlick: to solemnize the Rites sitting, and purposely touching the Earth: to offer the Hearts of the Victims: and lastly, that amongst Trees the *Box* and the *Pine* were sacred to her. The *Box*, because the Pipes were made of it, which were of great use in her Sacrifices. The *Pine*, upon the account of *Atys*, *Attes*, or *Attines*; a Boy that *Cybele* much loved, and honoured

Apulej. 8. Metam. Claud. 2. de rapt. Serv. in 6. Æn. Athen. ap. Lil. Lil. Gyfynt. 4. Lact. Pl. in 8. Theb. Virg. 9. Ser. 9 Æn.

noured with the overſight of her Rites, upon condition, that he always preſerved his Chaſtity inviolate. But he forgot his Vow, and loſt that Virtue. Upon which, the offended Goddeſs drave him into ſuch a madneſs, that he emaſculated himſelf; (tho *Lucian* ſays, it was done to him by *Cybele*;) and proceeding further to lay violent Hands upon his Life, in pity ſhe turn'd him into a Pine.

Aug. 7. de civ. De Dea Syria.

You are to take care here, not to be miſtaken with the ſimilitude of the name, and confound the *fictitious Atys* with another *real* one, who was the Son of *Cræſus* King of *Lydia*. For the Story of this latter, is; that he was dumb from his birth; and ſeeing a Soldier in a Battel ready with his naked Sword to fall upon the back of his Father, and kill him, he burſt the Strings with the vehemence of his paſſion, which confined his Tongue; and interpoſed with a clear voice, to effect his Fathers preſervation. *Herod l.* 1.

SECT. V. *The Prieſts of* Cybele.

I Remembred you but now, that her Prieſts were called *Galli*, from a River of *Phrygia* of that name: whoſe waters being drunk of, incited people to that madneſs, that they Caſtrated themſelves. It is certain, theſe *Galli* and their Superiours, the *Archigalli*, were not only all of them ſo *ſerved*; but becoming Mad, as oft as they ſacrificed, they ſlaſhed their Arms with Knives, and thence all furious and mad People were called *Gallantes*. Beſides the name of *Galli*, they had thoſe others of *Curetæ*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. I know ſome diſtinguiſh the *Galli* and them: but ſince they

Lil. Gyr.

Var. ap. Non v. Caſtum.

are

are generally confounded together, and all ſaid to be the Prieſts of *Cybele*, it may not be amiſs to add ſomething of each in particular.

The *Curetes* were Originally either *Cretans* or *Ætolians* or *Eubœi*: who were ſo called ἀπὸ τῆς κείρης, *tonſura*: ſo that *Curetes* and *Deſenſi* ſignifie almoſt the ſame thing. For they ſhaved the Hair of their Heads before, and let it grow behind, to avoid being taken, (as it hath often happened,) by the Forelocks by the Enemy: or perhaps their name may come from κόραι, *puellæ*; becauſe they wore a long Gown, like a Woman's: or ἀπὸ τῆς κουροτροφίας, *ab educatione juvene*; becauſe, it is ſaid, they educated *Jupiter*. *Strabo*.

The *Corybantes* may have their name derived him κορύσσειν, *carnibus ferire*, and βαίνειν becauſe in the Sacrifices of their Goddeſs, they toſſed their Heads, and danced, and *butted, as it were, Horns*, like Rams, againſt one another, in their mad freaks. Thus when they initiated a perſon in their Sacrifices, they placed him in a Chair, and danced about him, like ſo many fools. *Plat. in Euthyd.*

The *Telchines* were a famous People for Enchantments and Magick. They came from *Crete* into *Cyprus*, and thence into *Rhodes*; which latter Iſland was called *Telchinis* from them. Or if we had rather believe, what others ſay of them, they were perſons of great merit, and invented many Arts for the good of the Publick. Particularly the making of the Statues of the Gods is aſcribed to them, as the firſt Authors. *Strabo*.

The *Cabiri* or *Caberi*, were either the Servants of the Gods, or Gods themſelves, or rather *Demons*, or the ſame with the *Coribantes*, according to different accounts. They received their name from the Mountains of *Phrygia*, which are of the ſame. *Ibid.*

Sophocl. ap. Lil. The *Idæi Dactyli* were the Servants and *Aſſiſtants* of the *Magna Mater*: called *Idæi* from the Mountain *Ida*, where they lived; and *Dactyli*, from their number Ten, according to the the number of the *Fingers of the Hands*: being five Men, and five Women: who aſſiſted *Rhea* every where, and continually, in all things; as if they were *Fingers to her*. Yet many affirm, That there was more of them, than Ten.

Jul. Pol l. 1. Stra. Diodor. ap. Cyr.

CHAP. VIII. SECT. I.

CERES. *Her Image.*

P. YOU have ſaid enough in all Conſcience, dear Sir, of *Cybele*; now I beg of you to tell me, what *Matron* is this, that I ſee is ſtanding here; ſo remarkably tall, and which challenges veneration by the majeſty of her preſence. Her yellowiſh Hair is fine: about her Head ſhe wears a *Turbant* made of the Ears of Corn: her Breaſts, large, and full and ſwelling out; ſo that they preſent a delicate Boſom. In her right Hand ſhe holds a lighted Torch, and in her left little parcels of Ears of Corn and Poppies.

Ovid. Faſt. 4. Arnob. l. 5. contr. gent. Martian. l. de nupt.

SECT.

SECT. II. *The Explication of the Image.*

M. IT is *Ceres*, my *Palæophilus*: the Daughter of *Saturn* and *Ops*: whose singular beauty made the Gods themselves love and admire her. *Jupiter*, it is certain, and *Neptune* her Brothers, did both of them love and lye with her. The first begot *Proserpine* of her: the other, whether a Daughter or a Horse, I know not. For some say, as she ran away from the solicitations of *Neptune*, who followed her, she cast herself amongst a drove of Mares, and immediately put on the shape of a Mare. Which *Neptune* perceiving, he made himself a Horse, and leap'd her, and begat the Horse *Arion*. *Ovid* consents to this Opinion, saying (in *Met. l.* 6.)

Hesiod. in Theog.

Idem ibid.

Procl. in Georg. Virg.

Et te, flava comas, frugum mitissima Mater,
Sensit Equus.
The Gold-hair'd kindly Goddess of our Barns
Found thee a Stallion.

Hence I suppose comes the story, that is reported by *Pausanias*, in *Arcad.* How that upon the Mountain *Elæus* in *Arcadia*, there was an Altar dedicated to *Ceres*: where stood an Image of her of Wood, in the shape of a Woman, in all parts, but her Head; which was the Head of a Horse: and this Image would remain entire and unhurt in the midst of Fire. Yet others have told us, that *Ceres* did not bring forth a Horse, but a Daughter: which the *Arcadians* thought it a crime to *name*; otherwise than properly *ob reverentiam*, Δέσποινα, *Lady*; and *Magna Dea*, according as they call'd the Mother of *Ceres* herself.

In Arcad.

Paus. ibid.

How-

However the *Goddess* exceedingly regretted the loss of her Honour; and and testified as much by putting herself in *Black* (whereby she came to be called *Melæna*, Μέλαινα, *nigra*) and retiring into the dark recesses of a Cave; where she lay so private, that none of the Gods knew what was become of her. Till *Pan*, the *God of the Woods*, discovered her by accident, and told *Jupiter*; who sending the *Fates* to her, perswaded her at last to lay aside her grief, and arise out of that *Hole*, to the great good and joy of the World. For all the time of her retreat, a great Infection reigned throughout all sorts of living Creatures, which had been occasioned by the Corruption of the Fruits of the Earth, and the Granaries, every where.

P. But why must the Fruits of the Earth be corrupted, during the recess of *Ceres*.

M. Why? Do you not know, that she is the *Goddess of the Fruits*: and that her very name is derived *à gerendis frugibus*? so *Ceres* is *quasi Geres*, or *quasi Serens*: or perhaps you may fetch it from the old word *Cereo*, which is the same with *Creo*; because she is the *Creatrix* and *Nurse* of all kind of Fruits? Or have not you heard, that it was she who first invented and taught the Art of Tilling the Earth, and Sowing it with Corn and all Pulse (except Beans) and of making Bread therewith; whereas before they fed upon *Acorns*? Remember what the Poet says, (*Ovid. Met. l.* 5.)

Cic. 2. de nat. Matern. de prof. Rel. c. 18. Scalig. & Serv. in 1. Georg. Callimach. hym. in Cerer. Plin. 7. cap. 56.

Prima Ceres unco glebam dimovit aratro,
Prima dedit fruges, alimentaque mitia terris,
Prima dedit leges. Cereris sunt omnia, Munus.

Th

The Turf with crooked plough firſt Ceres *rent,*
Firſt gave us Corn, a better nouriſhment;
Firſt Laws preſcrib'd; all from her bounty ſprung.

Before her time, the Earth lay in its own filth; not dreſſed, nor cleanſed in the leaſt, but overrun with Briars, and unprofitable Plants, which was diſmal. No body had any Ground of his own. They did not care,

Nec ſignare quidem, aut partiri limite campum.
Or to make Landmarks or to balk their Fields.

But all things were common to All: till *Ceres* was ſo kind to bring up the Art of *Husbandry*, and then they began to diſpute about the limits of their Fields; which gave occaſion to the Origine of Law and Right; from whence ſhe received the Appellation of *Legifica*, the *Founder of Laws*, Θεσμοφόρος; and her Sacrifices, that of Θεσμοφορεία. As likewiſe they called her Δημήτηρ, quaſi γῆ μήτηρ, *Terra Mater*. Virg. 3. Æn. Serv. ibid.

P. I underſtand now the meaning of her Crown, which is made up with the ſpikes of of Corn. But yet I do not ſee, what that *handful of Poppies* ſignifies.

M. I will explain the ſignification of that alſo, in its place: but firſt let me ſpeak to the other particulars.

As 1. You ſee her admirably well ſhaped, and neat: becauſe the Earth, which ſhe reſembles, preſents a moſt beautiful and delightful ſight to the beholders: eſpecially then, when it is arrayed with Plants, diverſified with Trees, adorned with Flowers, enriched with Fruits, and covered with Greens. Then, when it diſplays the honours of the Spring, and poureth forth the gifts of the Autumn with a bountiful Hand.

2. Her

2. Her Hair is *yellow*, and ſo are the Ears of the Corn adorn'd with that *golden* colour, after they are grown to maturity.

Lil. Gyr. Synt. 14. Cic. 2. & 3. de nat. Idem 2. de leg. Virg. 1. Georg.

3. Her Breaſts ſwell with Milk, (which gives her the Epithet of *Mammoſa* ſometimes) in ſignification, that the Earth after it is impregnated with Seed and big with the Fruits thereof, brings forth all things out of itſelf in abundance; and as a Mother feeds, and nouriſhes us: whence ſhe is called *Alma* and *Altrix Noſtra*.

Cic. 5. in Ver.

4. Her holding of a *lighted Torch*, is done, in relation to the ſtealing away of *Proſerpine* by *Pluto*. For *Ceres*, deſirous to find *Proſerpine* again, kindled her Torches, (they ſay,) at the Fires which break out at the mouth of the Mountain *Ætna*; and went with them to ſeek after the Lady all over the World.

Serv. 1. Georg.

And when ſhe had ſo far prejudiced herſelf with her ſorrow, that ſhe could get no ſleep, *Jupiter* gave her (5.) *Poppy* to eat: which is a Plant, that is found to have a virtue to Create Sleep and Oblivion. With this Poppy ſhe mitigated her Paſſion in ſome meaſure; but however could not forget the loſs of *Proſerpine*: and at length after a many windings and turnings ſhe learnt what was become of her *Proſerpine*, as you will ſee in its place.

P. Then, who is that young man, that I ſee ſits in a Chariot, drawn by flying Serpents?

Triptolemus.

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of one *Eleuſis*, or *Cereus*; ſome call him, a perſon of Honour. And *Ceres* is ſaid to have brought him up from a Child upon this occaſion. Whilſt ſhe was ſeeking

ing all over for *Proserpine* by Sea and Land, she took, upon the way, into the City *Eleusis*: where the Father of *Triptolemus* entertained her: whose kindness she studied to requite by nourishing his Son, then an Infant; which in the day time she fed with *celestial and divine Milk*, but in the night covered him all over with Fire. By this sort of Education, which was beyond any thing of *humane*, the Child became a fine Youth in a few days to admiration. And the Father being desirous to know the way that his Son was managed by *Ceres*, looks through a private place in the dark, and sees there *Triptolemus* covered over by *Ceres* with *Coals of fire*. Whereupon immediately he exclaims, that his Son was kill'd, and flies into the Room to save him. *Ceres* takes the Man and punishes his unadvised curiosity with death: then putting *Triptolemus* into the Chariot that you see, she sent him throughout the World to shew mankind the use of Corn. *Triptolemus* executed his message so well, that he had that name given to him, *quasi* τρίψας τὰς οὐλὰς, *hordeum terens*. *Ovid* describes the thing thus. *Metam. l.* 5.

Callim. hym. in Cer.

Serv. Geor. 1.

Hygin. tab. 147.

— Geminos Dea fertilis angues
Curribus admovit, frænisque coërcuit ora,
Et medium cœli, terræque per aëra vecta est
Atque levem currum, Tritonida misit in urbem
Triptolemo; partimque rudi data semina jussit
Spargere humo, partim post tempora longa recultæ.
The fertile Goddess to her Chariot chains
Her yoked Dragons, checkt with stubborn raigns:
Her course, 'twixt Heaven and Earth, to Athens
And to Triptolemus *her Chariot sends.* (*bends*;

Part

Part of the Seed she gave, she bade him throw
On untill'd Earth; part on the till'd to sow.

P. But what *Evet* is that, at *Ceres's* Feet? For I fancy I see an *Evet* there.

M. That Creature was once a Boy: whom *Ceres* for his *malapertness* chang'd into a little Beast, like a Lizard: when coming wearied with Travelling and very dry to a House, she humbly desired of the old Woman that lived in it some water to moisten her mouth, the Woman gave her beside, the water Barley Broth to Eat: and *Ceres* being greedy in supping of it up, the impertinent Boy, the Womans Son, whose name was *Stellio*, laught at her. Which raised the Choler of *Ceres* so, that she flung in anger the rest of the Broth in the Boys Face; who with the besprinkling, was changed into an *Evet* or *Newt*, (*Ovid. Met. l.* 5.) and

Stellio.

Fugit annum, latebramque petit, aptumque colori
Nomen habet, variis stellatus corpora guttis.
Flies the old Wife and creeps into a hole,
And from his speckled back a Name he gets.

But do you see the Man there in the Picture, tumbling himself upon the ground, and tearing and eating his own Flesh?

P. I observe him: what is his name, and the reason that he is so cruel to himself?

M. They call him *Erisichthon.* He in contempt to the Sacrifices of *Ceres* violated her Grove, and cut down one of her Oaks: for which it was inflicted upon him as his punishment, that his *hunger should become insatiable*; so that after the Consumption of whatever Victuals he could otherwise get, he should be forced to tear his Limbs in pieces to satisfie his Belly; and bring him-

Erisichthon.

himself to a miserable Death, by his way even to support his Life. *Ovid. Met. l.* 8.

SECT. III. *The Sacrifices of* Ceres.

AMongst all the *Cerealia*, or Sacrifices which in several places were instituted and celebrated to the Honor of *Ceres*, *these are the chief.*

The *Eleusinia*, (by which Name the Goddess her self was also known.) These began to be first celebrated in the City *Eleusis*, and therefore took the Denomination of the place. They were divided into two sorts: the *Majora*, consecrated to *Ceres*; and the *Minora*, to *Proserpine*. Such as would be initiated in the *Majora*, were not to pull off the Cloaths, that they then had on (by the custom) till they had worn them so long, that they fell from them in Rags. In both the *Majora* and the *Minora*, a perpetual and wonderful Silence was kept: to publish any thing concerning them, was a Crime. Whence the Proverb upon *silent persons of* Ἀττικὰ ἐλευσίνια, and the word *Mysterium*, for a *religious Rite*, from μύω, *os claudo*. Lighted Torches were used at them, in memory of *Ceres* her seeking after *Proserpine* with the same: and up and down the Streets and the High-ways, they cryed out *Proserpine*; till they filled all places with their dismal Howlings, as *Servius* tells us, upon that Verse of *Virgil*, (*Æn.* 4.)

Paus. in Attic. Plut. in Demetr.

Aristop. in Pluto.

Senec. l. 7. nat. q. cap. 31.

Nocturnisque Hecate triviis ululata per urbes.

There were *Games* at these Sacrifices; in which the *Victors* were honoured with a *Barley Crown*.

Pindar. in Isthm.

The

Plin. l. 24. The *Theſmophoria*, ſo called from *Ceres*'s own Title of Θεσμοφόρος, *legum latrix*, were inſtituted by *Triptolemus*: and ſuch *Matrons*, as made a reſolution of perpetual Chaſtity, were initiated into them. For ſome Days there was a Faſt kept; and Wine was altogether interdicted the Altars: whence the Expreſſion came, *Cereri nuptias facere*, to ſignifie a Feaſt (amongſt the Ancients) where there was no Wine. The *Swine* was ſacrificed to this Goddeſs, becauſe he does hurt to the Fruits of the Earth: as we find it in *Ovid* (*in Faſt. lib.* 2.)

Serv. 3. Æn.

Prima Ceres, avidæ gaviſa eſt ſanguine porcæ:
Ultra ſuas meritò, cæde nocentis, opes.
Ceres *with Blood of Swine we beſt atone,*
Which thus requite the miſchief they have done.

And they preſented her with Garlands, made of the Spikes of Corn, as we find by *Tibullus*:

Flava Ceres tibi ſit noſtro de rure corona
Spicea, quæ templi pendeat ante fores.
To thee, fair Goddeſs, we'll a Garland plat
Of Ears of Corn t'adorn thy Temple-Gate.

Serv. in 1. Georg. The other principal Sacrifice of this Goddeſs was the *Ambarvalia*, directed to the Fertility of the Fields, and the purgation of the Land: and ſo called, becauſe the Victim, which was led about the Fields, *ambiret arva*: for which reaſon the *Amburbium*, or *Precincts about the City* were held to be *ſacred*. Theſe Sacrifices were performed by the ſeveral *Husbandmen*, leading for a Victim a Sow big with young, or a Cow calf, through the Corn and the Hay, in the beginning of Harveſt *thrice*: the Countrymen following them with Dancing, and Leaping, and Acclamations of Joy, till all the Fields

Virg. Ecl. 3.

rung

rung again with the Noiſe. In the mean time, one of them, adorned with a Crown, ſung the Praiſes of *Ceres*; and after an Oblation of Wine, mix'd with Honey and Milk, before they ſet upon reaping, they ſacrificed the *Sow* to her. The Rites of theſe *Ambarvalia* are thus deſcribed by *Virgil*, *Georg. l.* 1.

Cuncta tibi Cererem pubes agreſtis adoret:
Cui tu lacte favos, & miti dilue Baccho;
Terque novas circum felix eat hoſtia fruges;
Omnis quam chorus, & ſocii comitentur ovantes,
Et Cererem clamore vocent in tecta, neque ante
Falcem maturis quiſquam ſupponat ariſtis,
Quàm Cereri, torta redimitus tempora quercu,
Det motus incompoſitos, & carmina dicat.
Let Ceres *all the youthful Swains adore,*
And her with Honey, Milk, and Wine implore;
Let the bleſt Offering thrice new Corn ſurround,
Thy Roof with Gueſts and joyful Friends reſound,
Calling on Ceres; *nor the meaneſt Clown,*
Unleſs his Temples Oken Garlands crown,
To Ceres *rudely Dance, and Verſes ſing,*
Shall Sickle to the Golden Harveſt bring.

CHAP. IX. SECT. I.

The MUSES. *Their Image.*

P. O What Beauty, what Sweetneſs, what Elegancy is there here!

M. You mean in theſe Nine *Virgins*, that are crowned with *Palms*, do you not? Comm. ap. Lil.

P. To be ſure. How pleaſantly, and kindly they look? How decent, and becoming their Dreſs? How handſomely do they ſit together in the Shade of that Arbour of Bays? How admirably do they play, ſome upon the Harp, ſome upon the Cittern, ſome upon the Pipe, ſome upon the Cymbal, and ſome harmoniouſly ſing to their own Inſtruments? Methinks I ſeem to hear them in Conſort, (their ſeveral Hands, and Tongues, and Souls, however differing from one another *individually*, yet making all together the ſweeteſt Muſick;) methinks I ſeem to hear them *ſtriking in*, and modulating their Voices, with that abſolute Harmony, that it not only ſatisfies the Luſt of the Ear, with the moſt delicate Titillation; but ſweetly ſteals away my Soul from me.

Orph. hym. Muſ. Id. ibid. Heſiod. in Theog. Tzetz. Chil. 6. hiſt. 90. Muſ. ap. Lil.

M. They are the *Muſes*: the Miſtreſſes of all the Sciences, the Preſidents of the *Muſicians* and *Poets*, and Governors of the Feaſts and Solemnities of the Gods. *Jupiter* begat them of the Nymph *Mnemoſyne*, who was afterwards delivered of them upon the Mountain *Pierius*: tho others aſcribe them to other Parents, and the Ancients make them to be the Daughters of *Cœlum*, and ſuperior in Antiquity to *Jupiter* himſelf. It is feigned, that they were begotten by *Jupiter* and *Mnemoſyne*, which ſignifies *Memory*; to *ſhew*, that ſuch as apply their Minds to the Study of Learning ought to be endowed with *good Parts and Memories.*

P. Whence comes

SECT.

SECT. II. *The Name of* Muſe?

M. MUſæ was anciently read *Moſæ*, and derived from μάω, μάσω, *inquirere*: becauſe Men learn of them the things that they are otherwiſe ignorant in. Or from μίμνω, to *teach*. Or as others pleaſe to derive it, it is *Muſæ quaſi ὁμοιῶσαι, Similes*: becauſe there is a Similitude, and ſome as it were *Affinity* and *Relation* betwixt all the Sciences; whereby they agree, and are connex'd with one another. Wherefore it is very uſual to draw the Muſes *hand in hand*, dancing round, with *Apollo* ſitting in the midſt of them, as their Commander and Prince. It is certain, that the *Pencil* of *Nature* deſcribed them in that manner upon the *Agate*, which *Pyrrhus*, who made War againſt the *Romans*, is ſaid to have worn in a Ring. For, ſays *Pliny*, (*lib.*37. *c.*1.) there were to be ſeen upon it the Nine Muſes, and *Apollo* holding a Harp; not done by Art, but the ſpontaneous Handiwork of Nature; and the Strictures were diſpoſed in that order, that every Muſe had her particular Diſtinctions. Plat. in Cratylo. Caſſiod.

SECT. III. *The* Proper Names *of the* Muſes.

P. WHat were the *Proper Names* of each of them?

M. They had each of them a Name, that was derived from ſome particular Accompliſhment or other of their Minds or Bodies.

The firſt, *Calliope*, was ſo called ἀπὸ τῆς καλῆς ὄπης, *the Goodneſs of her Voice*, ſhe is believed to

have the *Preſidentſhip* over the Art of *Rhetorick*; and to be the moſtexcellent of all the Nine.

Schol. Apollon. The ſecond, *Clio*, is derived from κλέος, *gloria*. For ſhe is the *Hiſtorical* Muſe, and takes her Name from the Famouſneſs of the things that ſhe *records*.

Ovid. 2. de Art. The Third, *Erato*, from ἔρως, *Amor*, ſings of *Amours*: or her Name may be thence derived, becauſe Learned Men are *beloved* and praiſed by others. She hath beſides the Title of *Saltatrix*, together with the *Sovereignty* over the Art of *Dancing*, as being an Invention of her own: ſhe was the Inventreſs of *Poetry* alſo.

Procl. in Heſiod. The Fourth, *Thalia*, from θάλλειν, to *flouriſh*, hath the Honor of the Invention of *Comedy* by ſome, of *Geometry* by others, attributed to her. The Pleaſure and Wantonneſs of her Singing, occaſions her Name.

The Fifth, *Melpomene*, from μέλπομαι, *Canto*, or ἀπὸ τῆς μέλος ποιεῖν, *concentum facere*, is ſuppoſed to preſide over *Tragedy*, and to have invented *Sonnets*.

The Sixth, *Terpſichore*, hath her Name from τέρπειν τὸν χόρους, her delighting in *Balls*: ſome call her beſides *Cithariſtria*.

The Seventh, *Euterpe*, or *Euterpia*, from εὐτερπὴς, *jucundus*, hath her Name from the *ſweetneſs* of her ſinging too. Some call her *Tibicina*, ſuppoſing her to preſide over the *Pipes*: and ſome ſay, *Logick* was invented by her.

The Eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from πολὺς and μνεία *memoria*, was excellent for her memory; and therefore the Invention of the way of writing of Hiſtory is attributed to her; which requires a good memory.

Plut. in Sympoſ.

ry. She likewiſe brought it up, *quod carminibus additæ ſint Orcheſtrarum loquaciſſimæ manus, linguoſi digiti, ſilentium clamoſum, expoſitio tacita, uno verbo, geſtus & actio. That the Muſicians, ſays* Caſſiodorus (in Virgil. l. 4.) *add to the Verſes, that they ſing, Hands and Fingers, which ſpeak more than the Tongue; an expreſſive ſilence; a Language without words; in ſhort, Geſture and Action.*

The Ninth, *Urania*, from οὐρανὸς, *cælum*, was either ſo called from her ſinging of *divine* things; or becauſe, through her aſſiſtance *Homines ad cælos evehantur laudibus:* or becauſe by the Benefit of the Sciences, they can be converſant in the Contemplation of *things celeſtial.*

Theſe Nine Names of the *Muſes*, a modern Poet (*Bahuſius*) hath compriſed in a Diſtich: That is, he hath made the Nine Muſes to ſtand, which is ſomething ſtrange, but upon Eleven Feet. Perhaps you will remember them better to have them ſo put together. Bahuſ. 4. Epig. 1.

Calliope, Polymneia, Erato, Clio, atque Thalia,
Melpomene, Euterpe, Terpſichore, Urania.

SECT. IV. *The* Common Names *of the Muſes.*

P. WHat Names were thoſe of the *Muſes*, that were common to them all?

M. The moſt remarkable are,

Heliconides, or *Heliconiades*, from the Mountain *Helicon* in *Bœotia.*

Parnaſſides, from the Mountain *Parnaſſus* in *Phocis*; which divides it ſelf into Two Heads at the top: where if any perſon but ſlept, he preſently Perſ. in procem.

ly was made a Poet afterwards. It was anciently called *Larnaſſus* from *Larnace*, the Ark of *Deucalion*, which reſted here; and *Parnaſſus*, long after the Flood, from an Inhabitant of this Mountain of the Name.

Cithærides, or *Cithæriades*, from the Mountain *Cithæron*, where they dwelt.

Aonides, from the Country *Aonia*.

Pierides and *Pieriæ*, from the Mountain *Pierus* or *Pieria* in *Thrace*: or from the Daughters of *Pierius* and *Anippe*; who daring to contend with the Muſes, were changed into *Pyes*.

Perſ. in procem.

Pegaſides and *Hippocrenides*, from the famous Fountain *Helicon*; which the *Greeks* call *Hippocrene*, from ἵππος and κρήνη and the *Latines*, *Caballinus*, from *Caballus* a Horſe; and *Pegaſeius* from *Pegaſus*, the *Horſe with Wings*, who ſtriking a Stone in this place with his Hoof, opened the Fountain, and the Waters of it by relation were *vocal*.

Ovid. 5. Metam.

Sidon. Apollin.

Aganippides and *Aganippeæ*, from the Fountain *Aganippe*.

Caſtalides, from the Fountain *Caſtalius* at the Foot of *Parnaſſus*.

SECT. V. *The Number of the Muſes.*

P. WHat was the Number of the Muſes?

M. Some write, that there were but Three of them, in the beginning; by reaſon, that *Sound*, out of which all Singing is form'd, is naturally but *Threefold*: being either made by the Voice alone, or by blowing as in Pipes, or by ſtriking as in Citterns and Drums. Or it may be, by reaſon, that the Degrees in the exerting

Var. ap. Aug.

exerting of the Voice and all Instruments are no more than Three; an *Acute*, a *Mean*, and a *Grave*. Or, because of the perfection of the Number Three, which agrees to the Persons of the Godhead: Or lastly, because all the Sciences are distributed into Three general Parts, of *Philosophy*, *Rhetorick*, and *Mathematicks*: which Three Parts are subdivided into Three other parts each. Philosophy into *Logick*, *Ethicks*, and *Physick*. *Rhetorick* into the *Genus Demonstrativum*, *Deliberativum*, and *Judiciale*. *Mathematick* into *Musick*, *Geometry*, and *Arithmetick*: whence it came to pass, that they have supposed the *Muses* not to be only Three, but Nine. Censorin. de die nat. Phurn. de Deor. nat.

Others give us this different Account of the Number Nine. That when the Inhabitants of the City *Sicyon* had bespoke of Three of the most famous Artificers, Nine Statues of the Muses to be made (each to make Three apiece) with condition, that out of the Nine, the Buyers should have the choice of Three that they liked best; all the Nine were done with that exquisite Perfection of Art, that the *Sicyonians* bought the whole Number, and placed them in the Temples: and *Hesiod* afterwards, it is said, assigned to them the several Names mentioned above. Varro ib. ex Lil. Gyr.

P. Were they *Virgins*;

M. As for that, some do affirm, and others deny it; who tell us of the Children, that were born of them. But however that is, let no person dare to *despise the Muses*; who would not voluntarily bring himself to ruine after the Example of *Thamyra* or *Thamyris*: who depending Plat. ap. eund. vid. Nat. com.

Thamyris. Homer. l. 2. Iliad. Plu. de Music.

conceitedly upon his Beauty and Skill in singing, presumed to challenge the *Muses* to sing with him; upon condition, that if he was overcome, they should punish him as they pleased. For after he was overcome, he was deprived at once both of his Harp and his Eyes.

CHAP. X. SECT. I.

Themis, Astræa, Nemesis.

P. THese Three Goddesses, I see, lay their Heads together, and consult in common of great Matters.

M. I suppose so. For the Business of them all is much what the same. The same Function is incumbent upon each of them: but however let us inspect them narrowly, and one by one.

Hesiod. in Theog.

Themis, the First, is the Daughter of *Cælum* and *Terra*. Her Office is to instruct Mankind to do that which is honest, and just and right, according to the signification of her Name in *Greek*, Θεμις. *Fas*. Upon which account, it was the Custom to bring her Image to such as

Ex Lil. Gyr.

were about to make Discourses to the People, and place it by them where they stood to speak; to admonish them by the sight of it, to say nothing in publick, but what was just and

Ex Ov. 1. Metam.

righteous. Some say, she spoke Oracles at

Hymn. in Apoll.

Delphi, before the time of *Apollo*'s coming thither; tho *Homer* makes her to serve *Apollo*,

Hesiod. in Th. Idem.

with *Nectar* and *Ambrosia*. There was another *Themis* yet besides her, of whom *Justice*, *Law*

and

and *Peace* are said to be born. *Hesiod* attributes to this latter the noble Epithet of *aidôlw, pudibundam*; as being one, that is ashamed at the sight of any thing that is done against Right and Equity. *Eusebius* calls her *Carmenta*; because, *carminibus edictisque suis, by her Verses and Precepts* she directs every one to that which is just. Where you must understand him, that he means a quite different person from the *Carmenta Romana*, the Mother of *Evander*, otherwise called by the Names of *Themis* and *Nicostrata*; a Prophetical Lady, worshiped by the *Romans* for her Prediction of things to come; and called *Carmenta*, either from *carmen*, or *quasi carens mente*. This Lady had an Altar dedicated to her by the Gate *Carmentalis*, near the *Capitol*; and a Temple was built to her Honor also upon this occasion. The *Senate* having forbid the married Women the use of Litters or *Sedans*, they combined together in a resolution, and threatned it openly, that they would never give the Men the use *of their Embraces*, nor bring them Children, unless they rescinded that Edict. And what they thus declared, they executed so long, that the Senate was obliged to change their Sentence, and comply to the Womens Will, and allow them Sedans and Chariots again. And then when their Wives began to conceive, and bring them store of fine Children, they erected a Temple to the Honor of *Carmenta*.

Q. l. 3. præp. Eu.

Carmenta.

l. Solin. in descr. Rom.

Astræa, the Daughter of *Aurora* and *Astræus*, one of the *Titans* (or as others rather please to say, the Daughter of *Jupiter* and *Themis*) was look'd upon to be *Justitiæ Antistita*, the Princess of

Hesiod. in Theog.

of Justice. The Poets feign, that in the *Golden* Age she descended from Heaven to the Earth; and being offended at length at the Wickedness of Mankind, she returned with the rest of the Gods, but of all the last, to Heaven again.

Ovid. 1. Metam.

Victa jacet pietas, & virgo cæde madentes
Ultima cœlestûm, terras Astræa reliquit.
Astræa *last of all the Heavenly Birth*
Affrighted leaves the blood-defiled Earth.

She is many times directly called by the Name of *Justitia*: as particularly where *Virgil* says the same of her, as *Ovid*, (*Georg. l.* 2.)

——*extrema per illos*
Justitia excedens terris, vestigia fecit.
——*Through these old Justice took*
Her parting steps, when she the Earth forsook.

Boccat. l. 4. Geneal. Deor. c. 53.

And when she had returned to Heaven again, she betook her self to that part of it, which to this day is called *Virgo.*

Pausan. in Arcad.

Nemesis had for her Parents *Jupiter* and *Necessity*; or according to others *Nox* and *Oceanus*: and was esteemed to be the Goddess that rewarded Virtue, and punished Vice, in consequence of those Rules, whereby she shews to every one, what was to be done by him, says *Plato de leg. Dial.* 2. So that she received her Name ἀπὸ τοῦ ἑκάστου ἐπινεμήσεως, *from the Distribution that she made to every Body.* There is an Account, that *Jupiter* enjoyed her, in the Shape of a Goose; and that some time after, she brought forth an Egg; which she gave to a Shepherd that she met, to be carried to *Leda.* *Leda* laid up the Egg in a Box, and it is said, *Helena* was soon after produced of that Egg. But others give us quite different Accounts

Apollodor. l. 3. Biblioth.

counts of the Matter. It is ſure, the *Romans* ſacrificed to this Goddeſs, when they went to War; to ſignifie that their Arms were always juſt, as they thought. She is called alſo by another Name of *Adraſtæa*, from *Adraſtus*, a King of the *Argivi*, who firſt built an Altar to her: or perhaps from ἀδράσσειν, *fugere*; by way of ſignification, that no guilty perſon can eſcape the puniſhment that is due to his Crimes, tho ſometimes it is late before *Juſtice* overtakes him: becauſe tho ſhe hath Wings of her own in the Fictions of the Poets, yet ſhe forbears to uſe them always in the purſuit of Offenders. For Strab. Pauſan. Idem in Att.

Ad ſcelerum pœnas ultrix venit ira tonantis
Hoc graviore manu, quo graviore pede.
The Wrath Divine to puniſh ſin comes ſlow,
But th' heavier its pace, the heavier its Blow.

Rhamnuſia is another Name of this Goddeſs, from *Rhamnus*, a Town in *Attica*, where ſhe had a Temple; in which there was a Statue of her made of one Stone, ten Cubits high, holding the Bough of an Apple-Tree in her Hand; and a Crown upon her Head, engraved with ſeveral Impreſſions of a *Deer*. They added beſides a Wheel to the Figure, for a Symbol of her Swiftneſs when ſhe pleaſes to avenge. Hence *Claudian* ſays, Strab. l. 9. Pauſ. in Att.

Sed Dea, quæ nimis obſtat Rhamnuſia votis,
Ingemuit flexitque rotam.
Th' avenging Goddeſs t'our deſires unbent
Firſt groan'd, then turn'd her Wheel.

CHAP.

CHAP. XI. SECT. I.

The Gods of the Woods, *and the* Rural *Gods.* Pan. *His Names.*

WE are now come to the ſecond part of the Wall on the right Hand; which exhibits the Images of the *Gods and Goddeſſes of the Woods.* Here you ſee the Gods *Pan, Sylvanus,* the *Fauni, Satyri, Sileni, Priapus, Ariſtæus,* and *Terminus*: and there you ſee the Goddeſſes, *Diana, Pales, Flora, Feronia, Pomona,* and an innumerable company of *Nymphs.*

Samius.

Hom. in hymn.

P. What Gods, do you ſpeak of? Do you call thoſe *Cornuted* Monſters, that are half Men, and covered with rags, with Goats Feet, and Horſes Tails, *Gods?*

Phurn.

M. Why not? Since they have attained to the honour to be ſo. Let us examine in the firſt place, the Prince of them all, *PAN.*

Pan, Πᾶν, *Omne,* is diſtinguiſhed by that name, either as ſome tell us, becauſe he was the Fruit of the Congreſs of *all the Lovers of Penelope* with her, of whom he was born; or, becauſe he exhilarated the minds of *all the Gods* with the muſick of the Pipe, which he invented; and his play upon the Cittern; wherein he was ſcarce come into the world, but it is ſaid he was excellent. Or it may be, he is called *Pan* upon the account, that he governs the Affairs of the *Univerſal* World in his mind, and repreſents the ſame by his perſon, as we ſhall ſee by and by.

The

The *Latines* give him the name of *Inuus*, and *Incubus*; the night Mare, as *ineundo passim cum omnibus animalibus.* Serv. in Æn. 6.

And at *Rome*, they worshipped him by the name of *Lupercus*, and *Lyceus*: having built a Temple to his honour, at the foot of the *Palatine* Hill; and instituted the Festivals *Lupercalia*, in which his Priests, the *Luperci*, ran about the City naked. Justin. l. 43.

SECT. II. *His Descent.*

HIS descent is a thing of some uncertainty: but the common opinion is, that he was born of *Mercury* and *Penelope*. And that *Mercury* being almost mad with Love, prevailed with the Lady to admit him, (after he had been unsuccessful in his love by other means) in the form of a pure white Goat; as she was looking after the Sheep of *Icarius* her Father, upon the Mountain *Taygetus*. *Pan* after he was born, was lapt up in the skin of a Hare, and carryed to Heaven. But what do I here to detain you with words? look upon the Image of him. Herod. in Euterpe. Hom. in hymn.

SECT. III. *The Image of* Pan.

P. IS that *Pan*? that *half piece* of a Goat? With Horns, and crowned with a Pine? a red Face, laughing; a Goats Feet and Tail, and a Skin about him, that is chequered with spots? Holding a crooked Staff in one Hand, and a Pipe in the other, made of an uneven number of *Reeds*. O Ridiculous Deity! The best, that he is good for, is to fright the Boys. Lucian. in Bacch.

M. Be-

M. Believe me, he hath frighted the Men too. For when we read, that the *Galls* under *Brennus*, their Leader made an irruption into *Greece*, and were upon the point of plundering the City *Delphos*, *Pan* in the night poſſeſs'd them with ſuch a terrour, that they all betook themſelves to flight, when no body purſued them. Whence the Proverb came of *Terrores Panici*, for one that is *frighted without Cauſe*. *Pauſan. Plut.*

Now hear, what that Image of *Pan* ſignifies. *Pan*, they ſay, is a ſymbol of the Univerſal World, as I intimated before: having the ſhape of a Man upward, and that of a Beaſt downward; becauſe the ſuperiour and Celeſtial part of the World is beautiful, radiant, and glorious; and ſo is the Face of this God: whoſe Horns reſemble the Rays of the Sun and the Horns of the Moon: the redneſs of his Face, the ſplendour of the Sky; and the ſpotted Skin, that he wears about him, the ſtarry Firmament. But downwards he hath the deformity of a Goat, in alluſion to the Shrubs, and wild Beaſts, and Trees of the Earth below. His Goats Feet ſignifie the ſolidity of the Earth; and his Pipe of ſeven Reeds, *that* Celeſtial harmony which is ſaid to be made by the ſound of the ſeven *Planets*. He hath a Rod, that is, a *Sheep-hook*, crooked at the top, in his Hand, to reſemble the turning of the year into itſelf. This is *Servius*'s Explication of him, in *Virg. Eclog.* 2.

SECT.

SECT. IV. *Actions of* Pan.

P. BUT what is the meaning of those *Young Ladies*, that are tripping it about him?

M. They are the Nymphs, dancing to the Musick of his Pipe. An Instrument which *Pan* first invented, says *Virgil*, *Eclog.* 2.

Pan primus calamos cera conjungere plures
Instituit.
Pan *with soft wax unequal reeds first joyn'd,*
And others taught the knack.

And you will wonder to hear of a quality, that this Pipe is pretended to have with with it: which is, that as often as *Pan* blows it, the Dugs of the Sheep are always thereby filled with Milk. For he is the *God of Shepherds and Hunters*; the *Captain of the Nymphs*, the *president of the mountains* and of a *Country life*; and the *Guardian of the Flocks*, that graze upon the Mountains. (*Virg. Ecl.* 2.) Ibicus Poet. Gr. Orph. hymn.

Pan curat oves, oviumque magistros.
Pan *does the Sheep as well as Shepherds guard.*

Although he makes so horrid a figure, yet it is said, that in the form of a *Ram* as white as Snow (into which he changed himself,) he embraced the *Moon* to her satisfaction: whereof *Virgil* is a witness, saying (*Georg. lib.* 3.)

Munere sic niveo Lunæ, si credere dignum est,
Pan, Deus Arcadiæ, captam te, Luna, fefellit.
With a white Fleece, if we may Credit give,
God Pan *did Goddess* Luna *thus deceive.*

He was acceptable besides to the Nymph *Echo*: of whom he begot his Daughter *Iringes*, who gave *Medea* the Medicines, (they say) with which

Theætet. Poet. Gr. Hom. in hymn.

which ſhe charm'd *Jaſon*. He was no leſs acceptable to *Dryope*; to gain whom he diveſted himſelf in a manner of his Divinity, and became a Shepherd: only this *laughing God* had not the like good fortune to pleaſe *Syrinx*, the *Nymph*. For ſhe ran away to avoid ſo filthy a Lover; and coming to a River, (where ſhe was ſtopt in her flight) ſhe prayed, they tell us, to the *Naiades*, the *Nymphs of the Waters*, becauſe ſhe could not otherwiſe eſcape her purſuer, to change her into another form, which was granted. *Ovid. Met. l.* 1.

Syrinx.

Panaque cum prenſam ſibi jam Syringa putaret,
Corpore pro Nymphæ, calamos triviſſe paluſtres.
Pan, *when he thought he had his* Syrinx *claſpt*
Between his Arms, Reeds for her Body graſpt.

For ſhe was changed into a *Reed*.

Dumque ibi ſuſpirat, motos in arundine ventos
Effeciſſe ſonum tenuem, ſimilemque quæremi,
Arte novâ, vociſque Deum dulcedine captum,
Hoc mihi conſilium tecum, dixiſſe, manebit.
He ſighs: they, ſtir'd there with, report again
A mourniful ſound, like one that did complain.
Rapt with the muſick; Yet, O ſweet (ſaid he)
Together ever thus converſe will we.

Pan made himſelf of this Reed a *Pipe*, which he called *Syrinx* from the Nymphs name. Yet *Lucretius* gives us another account of the occaſion of the inventing of the Pipe: where he ſays, *lib.* 5.

——Zephyri cava per calamum ſibila primum
Agreſtes docuere, cavas inflare cicutas:
Inde minutatim dulces didiciſſe querelas
Tibia, quas fundit digitis pulſata canentum.

While the ſoft Weſtern gales blew o'r the Plains,
And ſhook the ſounding reeds, they taught the Swains
To frame a moſt melodious Pipe from thence,
Whoſe ſounds with artful Fingers they diſpenſe.

In the Sacrifices of this God, they preſented him with Milk and Honey, in a Shepherds Bottle. He was more eſpecially worſhipped in *Arcadia*, which is the reaſon he is ſo often called *Pan Deus Arcadiæ*. Some derive the Etymology of the name of the Kingdom of *Spain*, *Hiſpania*, which before was called *Iberia*, from him: when returning from the *Indian* War, to which he went in company with *Bacchus* and the *Satyrs*, he came and dwelt there.

Theocrit. in viator. Virg. 3. Georg. 4. Ecl. Ap. Lil. Gyr.

CHAP. XII.

SYLVANUS.

ALthough many Writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, in one and the ſame account, with *Pan*; yet as there are others, that diſtinguiſh them, ſo will we here treat of them apart, and begin with *Sylvanus*.

Therefore *He*, that you ſee is next to *Pan*, an old Perſon, with the Feet of a Goat, and the Face of a Man, of little Stature, holds *Cypreſs* in his Hand, and his Hand ſtretched out, is *Sylvanus*: ſo called from *Sylvæ* the *Woods*, over which he preſides. He had a great kindneſs for the Boy, *Cyparriſſus*; who had a tame Deer, in which he extraordinarily delighted; which *Sylvanus* happened by an accident to kill, and the

Ælian. var. hiſt. Mart. 5. de nupt. Serv. in Æn. & Georg. Virg.

youth thereupon dyed for grief. Therefore *Sylvanus* changed him into the Tree of his own name, and carryed a branch of it always about him, for his consolation under the loss of *Cyparissus*, that he so loved. Thus *Virgil* mentions him, as holding a *Cypress* in his Hand (*Georg* 1.)

Et teneram à radice ferens, Sylvane, Cupressum.
A tender Cypress plant Sylvanus *bears.*

Besides this one *Sylvanus*, it is reported, there were *many others:* of whom it is particularly remark'd, that they watch'd all opportunities to *ensnare the modesty of the Women*; and together with the *Fauni, quoscunque incubos vocant* (says S. *Austin*) *improbos sæpe extitisse mulieribus, & earum appetisse, & peregisse concubitum*; *they were oftentimes wicked to the Women, desiring and enjoying their embraces.* And to Women with Child, says *Varro*, they were pernicious. S. *Aug. de Civ. D. l.* 15. *c.* 23.

CHAP. XIII.

SILENUS.

HE, who follows next to *Sylvanus*, very Antient, with a flat Nose, bald headed, and great spreading Ears, a little Body, but fat and paunch-bellyed, leaning when he walks upon a Staff, (for he that sits upon an Ass, is *Sylvanus*.) His name comes from Σιλλαίνω, *dicteria in aliquem dicere.* He was Foster-Father to *Bacchus*, his Master, and his perpetual Companion; and consequently almost always drunk. For *Virgil* describes

Ælian. 3. Var. hist. c. 40.

ſcribes him in ſuch a condition. (*Eclog.* 6.)

Silenum pueri ſomno videre jacentem,
Inflatum heſterno venas, ut ſemper, Iaccho.
Serta procul tantum capiti delapſa jacebant,
Et gravis attrita pendebat Cantharus anſa.
The Boys in's Cave Silenus *ſleeping found,*
With laſt night's Bacchus *ſwell'd* (*his uſual guiſe*)
Far from his Head his faln off Garland lies;
By a worn Handle hung his heavy Can.

Cantharus is a ſort of a Cup, that *Bacchus* uſed. When *Silenus* was in drink, he carried a *Ferula* to govern his ſtumbling ſteps by, as *Ovid* remarks, *Met. l.* 4.

Quique ſenex ferula titubantes ebrius artus
Suſtinet, & pando non fortiter hæret aſello.
His Staff does hardly keep him on his legs,
When mounted on his Aſs ſee how he ſwags.

The *ferula* was a *ſtem* of ſome Tree, out of which the *Staff*, that *Silenus* leaned upon, was made. In another place *Ovid* hath this Diſtich (*l.* 2. *de Arte Am.*) upon them.

Ebrius ecce ſenex, pando delapſus aſello,
Clamarunt Satyri, ſurge, age, ſurge pater.
Th'old Soker's drunk, from's Aſs h'as got a fall,
Rowze Daddy, rowze again, the Satyrs bawl.

You muſt know the *Satyrs* obſerved *Silenus*, as their Father; and when themſelves came to be old, they were call'd *Sileni* too. And not to omit to ſay ſome thing of *Silenus*'s Aſs; it is feign'd, that after the War of *Jupiter* with the Gyants was happily concluded, the Aſs had the honour to be repoſed amongſt the Stars, becauſe *Silenus*, riding upon no other than that Aſs, did very great ſervice to *Jupiter* in the Fight, and aſſiſted him when there was occaſion for ſo doing. Pauſ. in Attic.

But when *Silenus* once was taken, and asked; *quidnam esset hominibus optimum? What was the best thing that could befal men?* He said nothing for a long time, and then answered; *Omnibus esse optimum, non nasci; & natos, quam citissime interire. It is best for all never to be born; but being born, to dye very quickly.* Plut. in Consol. Apoll. Which expression *Pliny* repeats in almost the same words, *Multi extitere, qui non nasci optimum censerent, aut quam citissime aboleri.* In Præf. l. 7.

CHAP. XIV.

The SATYRS.

LOok upon those now they call *Satyrs*; who are dancing under the shade of that tall Oak there, which spreads its branches wide. They move their bodies lasciviously, as they Dance. They have also Horns upon their Heads, and the Shanks and Feet of Goats, and crooked Hands; their Bodies, all over of a rough shag; and their Tails little less, than the long *Whisk of a Horse*. There is no Animal in Nature, more salacious and prone to libidinousness, than these kind of Gods are. Their name itself is derived from Σάτυρος, *veretrum*. *Pausanias* proves it upon them by an instance of some Mariners; who being cast in a Storm upon a desart Island, saw themselves surrounded with a flock of *Satyrs*: whose looks frighted them back again immediately to their Ship; and the

Pausan. in Att.

Euseb. & præp. Eu. Ibid.

Satyrs

Satyrs ſuffered the *men* to eſcape ſo: but they ſeized the *women*, and committed all manner of ill things with them.

CHAP. XV.

The FAUNS.

AND *theſe* that you ſee are ſet together with the *Satyrs*, whom they call *Fauni*, differ only in the name from *thoſe*; at leaſt they are not unlike them in their looks. For they have Hoofs, and Horns, and Crowns of the branches of the Pine. When they meet any drunken perſons, they ſtupifie them (they ſay) with but looking upon them. The *Boors* of the Country call them, *Dii Agreſtes*, the *Rural Gods*. Amongſt whom it raiſes the veneration of their Divinity the more that they are arm'd with Horns, and Nails, and painted in terrible ſhapes. Ovid. Faſt. 2. Idem in OEnone. Idem in Phædra. Virgil. Georg. 1.

Faunus, or *Fatuellus* (as he is otherwiſe called) was the Son of *Picus*, a King of the *Latins*. His Wife and Siſter both, was *Fauna* or *Fatua*, a prophetical Lady, whom himſelf firſt Conſecrated. And the Story is, that this *Faunus* was the Father and *Prince* of the other *Fauni* and the *Satyrs*. The name is ſaid to come from *fando*, or *vaticinando*; whence *Fatui* ſignifies both perſons that ſpeak raſhly and inconſiderately, and others that are out of their wits. Becauſe they that pretend to a *prophetical ſpirit*, have their own minds, as it were, *eſtranged* Serv. in Æn. 7. Nat. Com. lib. 5. Serv. in Æn. 7. Iſid. Hiſpal. Ep.

from them; and ſpeak things, which themſelves many times do not underſtand.

CHAP. XVI.

PRIAPUS.

P. HA! What means that *Naked* God, with his Sickle, behind the Trunk of a Tree there? What makes him hide the half of his Body ſo?

M. The Painter had a regard to the rules of *Modeſty*, in ſhowing him no further. Becauſe he is an *unhandſome* and *obſcene* Deity. *Priapus* by name. I am aſhamed to tell the Story of him, he is ſo very filthy. And therefore ſhall ſay only, that he was the Son of *Venus* and *Bacchus*, born at *Lampſacus*; where his Mother taking an averſion to his deformity, and the enormous magnitude of a *nameleſs part in him*, is ſaid to have abdicated him from her reſpect and care, as a Son. Nevertheleſs the Women of *Lampſacus* were pleaſed with him; inſomuch that their Husbands baniſhed him from the City; till the Oracle commanded, that he ſhould be recalled; and then he was made the *God of the Gardens*, and crowned with the Herbs that grew there. He carries a Sickle in his Hand, for the uſe of ordering the Trees, and cutting off the ſuperfluous Branches, as alſo for the driving away of Thieves and Beaſts and miſchievous Birds: from which latter faculty he hath the Title of *Aviſtupor*. Therefore his

Image

Image uſed to be placed in Gardens, as *Tibullus* intimates in theſe verſes.

Pomoſiſque ruber cuſtos ponatur in hortis,
Arceat ut ſalva falce Priapus aves:
With th' ſwarthy Guardian God your Orchards grace,
With his ſtiff Sickle he the birds will chaſe.

And *Virgil* lets us know as much in theſe other. *Georg. lib.* 4.

Et cuſtos furum atque avium cum falce ſaligna
Helleſpontiaci ſervet tutela Priapi.

where the Poet Epithets him *Helleſpontiaci*, becauſe the City *Lampſacus* was ſituated upon the *Helleſpont*. But *Horace* is very ingenious in bringing in the Statue of *Priapus* thus telling the Story of himſelf. *Sat.* 8.

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego furum avium que;
Maxima formido.
Long time I lay a uſeleſs *Piece of Wood,*
Till Artiſts doubtful for what the Log *was good,*
A Stool, *or* God; *reſolved to make a God:*
So I was made, my Form the Log *receives,*
A mighty Terror I to Birds and Thieves:

The occaſion of the deformity of this God, is ſaid to have been, this; that when *Juno* ſaw *Venus* big with Child, and down-lying, under pretence of aſſiſting her in her Labour, ſhe touch'd her ſo with a ſpiteful Hand in her jealouſie againſt her, that the Child contracted a Turpitude from it, and *an ill name*: being called *Priapus*, and *Phallus*, and *Faſtinum*; which do all of them equally *ſavour of Obſcenity*. Tho from ſome he hath the favour to be ſaluted *Bonus Dæmon*, and *Genius*, Vid. Phurnut.

And yet, where was the neceſſity of an *untoward* touch from *Juno*, to render *Priapus* deform'd? Could any better iſſue be expected from *Bacchus* and *Venus*, a ſot of a Man, and a common Woman?

CHAP. XVII.

ARISTÆUS.

THE next, that you ſee buſied in that Nurſery of Olives, in ſecuring every ſtock with ſupporters, and directing the Trees for their better growth, is called *Ariſtæus*. He is accompliſhing, but what he firſt invented, the *art of drawing Oil out of the Olive*. To which he added the *invention of the uſe of Hony*, and therefore you ſee Hives of Bees diſpoſed very orderly by him. And theſe two things being of the greateſt ſervice to the life of Man, the *Antients* thought fit to confer Divine Honours upon him.

Pauſ. in Arcad.

He hath the ſurnames beſides of *Nomius* and *Agræus*. And for his Birth and Education, he is the Son of *Apollo* by *Cyrene*; or as *Cicero* ſays, the Son of *Liber Pater*; educated by the Nymphs, and taught by them the Art of making Oil, Hony, and Cheeſe. But when out of his great Paſſion for *Eurydice*, the Wife of *Orpheus*, he purſued her (as ſhe flew from him) till a Serpent happened to ſtrike her dead; he incurred the anger of the *Nymphs* to that degree, that they deſtroy'd all his Bees, in revenge

Apol. l. 2. In Ver. 6.

venge for the death of *Eurydice*. This loſs was exceedingly deplored by him. And adviſing with his Mother what to do, he was told by an Oracle, that *Eurydice* was to be appeaſed by Sacrifices. Whereupon he addreſſed her with a Sacrifice of four Bulls and four Heifers; and had no ſooner done ſo, but a great ſwarm of Bees, it is ſaid, proceeded out of the Beeves to repair his loſs to him.

CHAP. XVIII.

TERMINUS.

P. BUT pray, that great Stone or Log of Wood (for I cannot certainly tell, which of the two it is, at this diſtance) to what purpoſe is that placed here?

M. It challenges its place amongſt theſe *Rural* Gods, becauſe it is a God itſelf.

P. A God do you ſay? Surely now you jeſt, Sir.

M. No, It is not only a God, but a God that is in great honour in this City of *Rome*: which they call *Terminus*; and ſuppoſe, the limits of the Fields to be under his Protection. Witneſs the Poet, who thus addreſſes him. *Ovid. Faſt. l. 2.*

Termine, ſive lapis, ſive es deſertus in agro
Stipes, ab antiquis tu quoque numen habes.
Old Termin, *whether ſtump or ſtone thou be,*
The Antients give a Godhead too to thee.

The

Arnob. 1. contr. Gent. Clem. Alex. 7. ſtrom.

The Statue of this God was either a ſquare Stone, or a Log of Wood ſmoothed: which they uſed to beautifie with Ointments, and Crown with Garlands, according to that of *Tibullus*, *lib.* 1. *Eleg.* 1.

Nam veneror, ſeu ſtipes habet deſertus in agris,
Seu vetus in triviis florida ſerta lapis.
For I my Adoration freely give,
Whether a Stump forlorn my vows receive,
Or a beſlower'd Stone my worſhip have.

In Hip. Act. 2. Sc. 1.

Seneca makes mention of this Deity alſo:

——Nullus in campo ſacer
Diviſit agros Arbiter populis lapis.
The ſacred Landmark then was quite unknown.

Dion. Halic. l. 2.

And ſo indeed were theſe *lapides Terminales*, as they called them (i. e. *mere Stones, ſetting out the Bounds of the Grounds*) eſteemed *ſacred*: inſomuch that whoever dared to move, or Plow up, or transfer to another place, his Head became devoted to the *Diis Terminalibus*, and it was lawful for any body to kill him.

And further, though they did not Sacrifice the lives of Animals to theſe Stones, out of an opinion, that it was not lawful to *Stain them with blood*; yet they offered Wafers of Bread to them, and the firſt fruits of Corn, and the like: and upon the laſt day of the year, they obſerved a Feſtival to their honour always called *Terminalia*.

Now paſs we to the *Goddeſſes of the Woods*.

CHAP.

CHAP. XIX.

The Goddesses of the Woods: DIANA.

P. IT is very well. Here we are come to a Goddess, in whose *Virgin looks* we may ease our wearied Eyes after the horrid sight of those monstrous Deities, that have tormented us so long. She exceeds in height all the rest of her Company. Your most humble Servant, *Diana.* I know you by your *hunting dress*, and that Bow in your Hand with the Quiver full of Arrows hanging about your Shoulders, and the Skin of a Deer about your Breast. That Face that is forbidding and yet obliging, and severe and yet sweet, that tempers its assurance with a modesty, and dresses with a negligence, do all proclaim you to be the *Virgin*, whose integrity and honour, as you are called *Artemis*, Ἄρτεμις, no less than *Diana*, is inseparable from your very name. I wish, that you, who are the *loftiest of the Goddesses*, as well as you impart of your Stature to the Women, would beget in all of them a love of your Virtue. For I know you hate, you abhor the Conversation of the *Men*; and fly from the very sight of them. You reject the temptations to ill things, and dread the charming *Witchcraft of Pleasure* with all your heart.

Vir. Æn. 1.

Idem ibid.

Pauf. in Arcad.

Strab. l. 14. ἄρτιος. *integer.* Homer. Od. 20.

Actæon, the Son of *Aristæus*, that famous Huntsman, experienced this of you to his cost; when he took the impudence to look upon you, as

Ovid. Met. 4.

as you were naked in the Fountain, for you would not delay a moment from exacting your ſatisfaction of the Offender: but ſprinkling him with the Water, changed him into a Deer, which was afterwards torn to pieces by Dogs.

I muſt *ſalute your Divinity* again, as you have the honour to be *Aſtrorum decus* (*Virg. Æn.* 9.) *the glory of the Stars*, ſuſtaining the Character of the *Moon*, which ſhines with ſo *chaſt* a light. *Nam Luna es & Una es*; for the *Moon* is you, and you are the only being, who (*Æn.* 11.)

Æternum telorum & virginitatis amorem,
Intemerata colis.
Thyſelf untainted ſtill
Hunting and chaſtity thou alway lov'd.

Nor am I ignorant of that famous and deſerving Action, that you did to avoid the flames of *Alphæus*: when you betook yourſelf in the greateſt haſt to your Nymphs, who were then all together in one place; and before *Alphæus* could overtake you, you beſmeared both your ſelf and them with dirt ſo, that when he came, he did not know you. Whereby that honeſt Deceit of yours ſucceeded according to your intention: and the dirt, that you uſed, became a means to illuſtrate the honour of your modeſty. Horat. Carm. l. 3.

Pauſ. in poſter. Eliac.

Montium cuſtos, nemorumque Virgo,
Quæ laborantes utero puellas
Ter vocata audis, adimiſque letho,
Diva Triformis.
Kind Guardian of my Hills and Grove
Who thrice implor'd doſt hear, and ſave

The

The teeming Women from the Grave,
Great here on Earth, in Hell, and great Above.

M. So, *Palæophilus*. Have you all this time been putting a trick upon me?

P. I?

M. You, I say: who have counterfeited the person of an ordinary and ignorant Man, till now, so dexterously?

P. I assure you, Sir, I have appeared to be, but what I am. You may believe me upon my Oath. I am altogether ignorant of these things, that you teach me. Nor are you to suppose otherwise from what I now repeated about *Diana*. Only she is a *Goddess*, that from a Boy I have loved for her modesty; and what you heard me say of her just now, is but what I learnt purposely in her favour. In all these things I am *stark blind*: and pray, Sir, give yourself the trouble to *light me the way to the end*. I speak ingenuously, and from my heart, I am an *ignorant Freshman*.

M. You can scarce make me believe so. But however to serve you, I will go on to verifie the Proverb, *Sus Minervam*; and begin with the word *Triformis*, that you last mentioned.

Diana is epitheted *Triformis* & *Tergemina*, 1. because, though she is a single person herself, she is commonly made to sustain the Character of *three*; being said to be *Luna* in the Heavens, *Diana* upon Earth, and *Hecate* in Hell. To which purpose all her three Names and Offices are ingeniously put together and expressed in this Distich. Cic. 3. de nat. Ex Demp. in Paralip.

Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptro, fulgore, sagittâ.

Yet

In Theogon. Orph. in Argon. Cornut. & Artemid. 2. Oniroc. Porph. ap. Germ.

Yet *Hesiod* says, that those Three are so many several Goddesses, and not one only. 2. Because they feign her to have *Three Heads*: the Head of a Horse on the Right side, of a Dog on the Left, and a Man in the midst: whence some give her the Name of τριπροσωπος. And others, the likeness of a Bull, a Dog, and a Lion. *Virgil* mentions her thus, (*Æn.* 4.)

Tergeminamque Hecaten, tria Virginis ora Dianæ.
—— Hecate *in her treble Form,*
Three Faces of the Virgin Goddess see.

And *Claudian de rapt. Pros. lib.* 2.

Ecce procul ternis, Hecate, variata figuris.
Behold far off the Goddess Hecate
In threefold Shape advances.—

Ap. Lil. Gyr.

Thirdly, According to the Opinion of some, she is called *Triformis*, because the *Moon* hath three *several Faces*, in which it casts its Light. When it is *New Moon*, it is hooked like a Bow; then it grows into a Semicircle; and at last, when it is *Full*, it is round. Let us examine these additional Names of our Goddess yet more particularly.

Luna is derived *à lucendo, shining:* either because *una sit, quæ noctu lucet*; *she alone shines so gloriously in the Night*; *vel quòd luce aliena splendeat*, or *because she shines by the light of another.* In *Greek* her Name is Σελήνη from Σέλας νέον, *novum lumen*; her Light being always *renewing.* She is supposed to have a Chariot drawn by Two Horses, a black, and a white one; or also Oxen, because of her *Horns:* to which is sometimes added a *Mule*, in token of her sterility, says *Festus*, in not shining by her own Light, but by the Light of the Sun. There are those

those that affirm, that especially amongst the *Egyptians* they worshiped a *Luna* and a *Lunus*, as all the Gods they say have that property to be of both Sexes. Yet there was this Difference in the Worship of one and the other, that such as worshiped the *Luna*, were believed to be in subjection to Women: and such as worshiped the *Lunus*, to have the superiority of them. It may be observed withal, that to *Venus*, where she hath been understood to be the *Moon*, the Men sacrificed in Womens Cloaths, and the Women in Mens Cloaths. *Cic. de Deor. Nat. lib. 2. Serv. in 2. Æn. Philocor.* But not to digress from *Luna*; who had for her Gallant, as the Fiction says, the Shepherd *Endymion*, and was intimately kind to him: insomuch that to kiss him, she descended out of Heaven, and came to the Mountain *Latmus* or *Lathynius* in *Caria*; where he lay condemned to an eternal sleep by *Jupiter*, as a punishment upon him for daring, after he had taken him into Heaven, to attempt the Modesty of *Juno*. The truth of the thing is, *Endymion* was a famous *Astrologer*, who first described the Course of the Moon, and he is represented *sleeping*, because he contemplated nothing but the Stars.

Spart. de Imp. Carac.

Endymion. Apollon. 4. Argonaut. Plin. l. 2. c. 9.

Hecate may be derived from ἑκάτον, *eminus*, in consideration, that the *Moon darts her Rays* or *Arrows afar off*. She is said to be the Daughter of *Ceres* by *Jupiter*; and being cast out by her Mother, and exposed in the Street, the Shepherds took her up, and nourished her. For which reason, her Statue was used to be set before the Doors of Houses, whence she took the Name of *Propylæa*, and *Virgil* says of her, *Æn. 4.*

Hesiod. in Theog.

Paus. in Attic.

Nocturnisque

Nocturnisque Hecate triviis, ululata per urbes.

Others derive her Name from ἑκὰν, because they sacrificed a Hundred Victims to please her: or because, it is by Virtue of her Edict, that such as die and are not buried, *wander an Hundred years up and down Hell.* However, that is, it is certain, she is called *Trivia, à Triviis*; being believed to preside over the Streets and the Ways: so that they sacrificed to her in the Streets, and the *Athenians* every New Moon made a sumptuous Supper for her there, to be eaten in the Night by the poor People of the City. It is said, she was excessively tall, her Head covered with frightful Serpents instead of Hair, and her Feet like Serpents. She was represented with Dogs all about her, because that Animal was *sacred* to her: and *Hesychius* says, that her Effigies was sometimes represented by *nothing but a Dog.* She presided also in Enchantments, they tell us; and after seven times calling upon, would ordinarily be present at such Sacrifices: which were no sooner dispatched, but there appeared some *Spectres* from her called *Hecatæa.*

Aristop. in Pluto.

Lucian. in Pseudoph.

Apud Gyr. Apollon. 3. Argon. Ovid. 9. Met.

The *Egyptians* understood *Diana* by the Goddess they called *Bubastis*; and the City, where they were yearly celebrated, was called *Bubastis*; and her Feasts *Bubastea.*

Brimo is another of the Names of *Hecate* and *Diana*: which is derived from *fremitus*, or *the Cry*, that she set up against either *Apollo* or *Mars*, when they would have offered Violence to her as she was hunting.

Apoll. 3. Argon.

She is called *Lucina* and *Opis*, because to Infants *in lucem venientibus opem ferat*, that is, she

she assists the Labour; which good Office (it is said) she first perform'd to her Brother *Apollo*; when as soon as her self was born, she assisted her Mother *Latona* in the Way of a Midwife. But at the same time was so terrified at the Pangs of the Birth, that she resolved never to have Children, but live a Virgin perpetually; since there were so many Miseries to be endured in bringing a Child into the World. Aug. de Civ. 4. c 11. Callimach. hymn. in Dian.

She is called *Chitone* and *Chitonia, quasi tunicata*, from χιτὼν, *tunica*, upon the account, that Women after Child-bearing used not only to sacrifice to *Juno*, but consecrate the Cloaths of themselves, and their Children to *Diana*. Plut. 3. Sympos. c. ult.

Her name of *Dictynna* signifies not only *Nixvæ, the Nets*, that she used in hunting; (being a great Huntress, and the *president of the game*, and had all the Groves consecrated to her;) but also the Chappel which the Virgin *Britomartis* built to her by the name of *Dictynna Diana*, when falling into the *Nets*, as she was hunting, she vowed, if she got out of them, that she would build a Chappel to *Diana*. Tho this Story is told in another way by others. As, that this *Britomartis* was very dear to *Diana* for her Delight in hunting: but flying from the Embraces of *Minos*, that was her Lover, she cast her self into the Sea, and fell into the Fishermens Nets; and afterwards was made a Goddess by *Diana*. To which we may add, since we are faln upon the mentioning of Hunters, that upon the Ides of *August* it was believed that *Diana* forbore that Game; and thence it was not lawful to hunt upon these days; but the Dogs to be crown'd with Garlands, Ovid. 2. Metam. Lact. plac. 4. Theb. Britomartis. Schol. Aristoph. Brodæ. in auth. ex schol. Fodari.

lands, and Torches (made of the Spikes of Corn) lighted up; near to which was hung whatever Tackle belonged to the Exercise of Hunting.

We shall only adjoin, to what hath been said, the Two Stories of *Chione* and *Meleager*.

Chione was the Daughter of *Dædalion*, deflour'd by *Apollo* and *Mercury*, she was brought to Bed of Twins at a Birth (who were *Philammon*, a great Artist at the *Cittern*; and *Autolycus*, a famous Jugler. *Ovid. Met. l.* 11.

Autolycus.

——— Furtum ingeniosus ad omne,
Qui facere assuerat, patriæ non degener artis,
Candida de nigris & de candentibus atra.
Cunning in theft, and wily in all sleights:
Who could with subtilty deceive the sight;
Converting white to black, and black to white.

Chione being thus brought to Bed of *Twins*, did so glory

Se peperisse duos, & Diis placuisse duobus,
That she two Sons had brought by having pleas'd two Gods;

That she proceeded to prefer her self to *Diana*.

——— Se præferre Dianæ
Sustinuit, faciemque Deæ culpavit. At illi
Ira ferox mota est, factisque placebimus, inquit:
Nec mora, curvavit cornu, nervusque sagittam
Impulit, & meritam trajecit arundine linguam.
She to Dianas *durst her face confer,*
And blame her Beauty. With a cruel look,
She said: Our deeds shall right us. Forthwith took
Her bow, and bent it; which she strongly drew;
And through her guilty tongue the arrow flew.

Ovid. 8. Metam. *Meleager* had the Fortune to be punished for his *Father's* Fault, *Oeneus*; who, in the Oblation of

of his First Fruits to the Gods, of set purpose pretermitted *Diana:* for which in anger she sent a Wild Boar into the Fields of his Kingdom of *Caledonia,* to destroy them. *Meleager* accompanied with a number of chosen Youths immediately engages either to kill this Boar, or drive him out of the Country. And as they were hunting him, the Virgin *Atalanta* joined with them, and gave the Boar the first wound; and soon after *Meleager* struck him dead. But he did not so much value his own Acts, as he congratulated the Dexterity of *Atalanta* in wounding the Beast the first; for which he presented her with his Hide.

——— *Exuvias, rigidis horrentia setis*
Terga dat, & magnis insignia dentibus ora.
Invidere alii totoque erat agmine murmur.
Then gave the bristled spoil, and gastly head
With monstrous tushes arm'd, which terror bred.
She in the Gift and Giver pleasure took.
All murmur with prepostrous envy strook.

The Relations of *Meleager,* incensed, that the Hide should be given to a Stranger from them, forced it out of the Virgins Hands: upon which *Meleager,* the *Donor,* vindicated his Present with fighting of those that had abused it, and kill'd them. As soon as *Althæa,* the Mother of *Meleager,* understood this, and that *Meleager* had killed his own Brothers, she sought like a mad Woman how to be revenged. Now there was a *Log of Wood* in *Althæa*'s Chamber, at the time that she was delivered of *Meleager*; which the *Fates* took and threw into the Fire; saying

Tempora dixerunt, eadem ligneque tibique,
O modonate, duimus: quo post quam carmine dicto,

Exceſſere Deæ; flagrantem mater, ab igne
Eripuit ramum ſparſitque liquentibus undis.
Servatuſque diu, Juvenis ſervaverat annos.
O lately born, one period we aſſign
To thee, and to this brand. The charm they weave
Into his fate; and then the chamber leave.
His mother ſnatcht it with an haſty hand
Out of the fire; and quencht the flagrant brand.
This in an inward cloſet cloſely lays:
And by preſerving it, preſerves his days.

She therefore in her Paſſion goes to her Chamber,

——— *Dextraque averſa trementi,*
Funereum torrem medios conjecit in ignes.
— With Eyes turn'd back, her quaking hand
To trembling flames expos'd the funeral brand.

And as the Log burnt, *Meleager*, tho he was in another place, had a Fire in his Bowels: which conſumed him by the ſame degrees, that the other was conſumed: and when at laſt the *Log* was quite turn'd to Aſhes, and the Fire out, *Meleager* at the ſame time expired, and turn'd to Duſt.

CHAP. XX.

P A L E S.

Virg. Ecl. 5.

THat old Lady that you ſee is ſet about with a company of *Shepherds*, is *Pales, the Goddeſs of Shepherds and Paſture.* Some call her *Magna Mater*, and *Veſta.* To this Goddeſs, for the happy Growth of the Paſture, they ſacrificed in Milk, and Wafers made of Millet.

They

They inſtituted the Feaſts called *Palilia* or *Parilia*, to her Honor; which were obſerved upon the Eleventh or Twelfth of the Kalends of *May*, by the Shepherds, in the Fields; who propoſed to themſelves, that they ſhould keep off the Wolves, and obviate the Diſeaſes of the Cattle, if they had the Favour of *Pales*. Upon the ſame day it was, that *Romulus* laid the Foundation of the City. The Rites which were uſed in the Feaſts of *Palilia* were ſeveral: for they ſtrew'd upon the Floor, in ſome level place, heaps of Stubble, in order, at certain diſtances from each other; and when they had kindled them, the Shepherds danced and leapt over them. And the Sheep and the reſt of the Cattle they purged with ſeveral ſorts of Perfume, of Roſemary, Laurel, the ſmoak of Sulphur, and the like. *Ovid* gives us a Deſcription of theſe Rites in *Faſt. lib* 4.

Alma Pales, faveas paſtoria ſacra canenti,
Proſequar officio ſi tua facta meo.
Certe ego de vitulo cinerem, ſtipulamque fabalem
Sæpe tuli, lævo, februa toſta, manu.
Certe ego tranſilui poſitas ter in ordine flammas,
Virgaque rocales laurea miſit aquas.
Favour, O Pales, now my Paſt'ral Song,
Whilſt of thy Deeds I pious mention make,
Thy Rites with Bean-ſtraw Aſhes I have done,
And with my Left Hand toſt the ſacred Cake.
Thrice o'r the flames in order rang'd I've leapt,
And holy Dew my Laurel Twig has dript.

CHAP. XXI.

FLORA.

P. THere is no need to tell me, who that *Goddeſs* is, who I ſee is ſo adorned, and fine, and flouriſhing, ſo dreſſed and beautified with *Flowers*. It is *Flora*, the *Goddeſs and Preſident of the Flowers*: is it not?

Lact. l. 1. c. 24. *M.* It is true, the *Romans* give her the Honor of a *Goddeſs*: but in reality, ſhe was a famous Miſtreſs, that by her naſty Trade heaped a great deal of Money together, and made the People of *Rome* the Heir to it. Particularly ſhe left a certain Sum, by the yearly Intereſt whereof, ſhe ſhould have her Birth Day celebrated with the performance of the Games, called by her own Name *Florales*, or *Floralia*. And becauſe the thing in its true Light appeared to the Senate to be wicked and ſcandalous, they contrived to varniſh it over with a ſpecious pretence of worſhipping *Flora* as a Goddeſs; who conformably to her Name had the Guardianſhip of the Flowers, and was to be pleaſed with the Sacrifices of Religion, in order that the Plants and Trees might flouriſh.

In Faſt. Chloris. *Ovid* follows the ſame Fiction in his *Faſti*: where he eſpouſes a Nymph of a *loſt Reputation*, that he calls *Chloris* to *Zephyrus*; and makes the Husband to give her for a Preſent, the *Power over all the Flowers*. But not to digreſs from our Goddeſs and her Games, her Image as we find

find in *Plutarch*, was expoſed in the Temple of *Caſtor* and *Pollux*; dreſſed in a Coat, and holding in her Right Hand the Flowers of Beans and Peaſe. And in the time of the Games of *Floralia*, the Officers who were the *Ædiles*, ſprinkled *Beans* and *Peaſe* and other Pulſe amongſt the People. Theſe Games were proclaimed and begun by ſound of Trumpet, as *Juvenal* intimates in ſaying, (*Sat.* 6.) Val. Max. l. 2. c. 5.

——*Digniſſima certè*
Florali matrona tuba.
——*A Matron worthy ſure*
Of Flora's *Feſtal Trumpet* ——

Then the lewd Women came forth in publick, and exerciſed their Tricks with their naked Bodies. Strange! that ſo much Filthineſs ſhould be called *Flores*, and the Games *Floralia*!

CHAP. XXII.

FERONIA.

IT is fit, that *Feronia* ſhould ſit by *Flora*; the *Goddeſs of the Woods* by the *Goddeſs of the Flowers*, as her Name ſpeaks her to be, *à ferendis arboribus*. And ſhe ought rather of the two to have had the precedence, according as Fruits are more valuable than Flowers; and Trees than ſmall and ignoble Plants. It is ſaid, ſhe had a Grove that was particularly ſacred to her, under the Mountain *Soracte*: which happening to be burnt in a Fire, the Neighbours were reſolved to remove the Image of *Feronia* Virg. 7. Æn.

from thence. But as they were going about it, the Grove on a ſudden became green again. *Strabo* tells us, that ſuch as were poſſeſſed with the Inſpirations of this Goddeſs, were uſed to walk upon *hot burning Coals barefooted*, and yet take no hurt. (*lib.* 5.) Tho many have believed, that by the Goddeſs *Feronia* nothing elſe is meant, than that Virtue which is natural to the Trees, to bring forth Fruits and Flowers.

CHAP. XXIII.

POMONA.

Pomona is *Pomorum Dea*, that is, the *Goddeſs* the *Guardian*, the *Preſident* not of the Apples only, but of *all the Fruit and Product* in general, that comes from Trees and Plants. In order, (as you ſee) ſhe follows after *Flora* and *Feronia*: but in the greatneſs in compariſon of her merit, ſhe far ſurpaſſes them. And hath a Prieſt particularly to attend her Service, called *Flamen Pomonalis*.

P. What *ſad old Woman* is ſhe, who is flattering of *Pomona*?

M. No old Woman at all, but a God: in whoſe Figure it is no wonder, that you are miſtaken, ſince in the ſame Diſguiſe that he is now in, he deceived *Pomona* her ſelf: when as ſhe was very buſie in looking after her Gardens and Orchards with great care, and her Mind wholly taken up about watering and ſecuring

the

the roots, and lopping the overgrown Branches, one of the chief of the *Roman* Gods, by name *Vertumnus* (which Name he received from a singular Prerogative that he had, *vertere se*, to turn himself into what Shapes he pleased) being in love with *Pomona*, counterfeited the Shape of an old Woman; and (*Ovid. Met. l.* 4.) Vertumnus

Innitens baculo, positis per tempora canis.
With grey-hair'd Noddle, leaning on a Staff.

Goes into the Gardens, and from admiring the Fruit, takes occasion to commend and kiss the Lady who was so busie about it. After which, he proceeded to discourse from an Observation that he saw done in the Gardens, upon Matrimony altogether: recommending it to the Lady's acceptance, and telling her, there was none amongst the very Gods who would not think themselves happy in such a Spouse as she. See (says he) but the *fruitful Shrubs, upon this Wall, which is so covered with Leaves*; how handsome do they look with their Plums and their Apples, which seem to be proud of their Beauty, and to vye with one another; whereas if they had nothing, no Pins or Props, in the nature, as it were, of Husbands to support them, they would fall.

At si staret, ait, cœlebs sine palmite truncus,
Nil præter frondes, quare peteretur haberet.
Hæc quoque quæ juncta vitis requiescit in ulmo,
Si non juncta foret, terræ acclinata jaceret;
Tu tamen exemplo non tangeris arboris hujus.
Yet, saith he, if this Elm should grow alone,
Except for shade, it would be priz'd by none:
And so this Vine in amorous foldings wound,
If but disjoin'd, would creep upon the ground.

Yet

Yet art not thou by ſuch Examples led:
But ſhun'ſt the pleaſures of a happy bed.

No. All this did not move her, till *Vertumnus*

——— *In juvenem rediit, & anilia demit*
Inſtrumenta ſibi; taliſque apparuit illi,
Qualis ubi oppoſitas nitidiſſima ſolis imago
Evicit nubes nullaque obſtante reluxit.
Vimque parat: ſed vi non eſt opus: inque figura
Capta Dei Nympha eſt, & mutua vulnera ſenſit.

——— *Again himſelf he grew:*
Th' abiliments of heatleſs Age depoſ'd.
And ſuch himſelf unto the Nymph diſcloſ'd.
As when the Sun, ſubduing with his rays
The muffling cloud his golden brow diſplays.
Who force prepares: of force there was no need;
Struck with his Beauty, mutually they bleed.

CHAP. XXIV.

The NYMPHS.

NOW look upon thoſe *young Ladies*, that are hard by the Gardens of *Pomona*. There is almoſt an innumerable company of them. What pretty, neat things they are? and beautiful and delicate too? Some running about the Woods, and hiding themſelves in the Trunks of the aged Oaks; ſome plunging themſelves in the Fountains, and ſome ſwimming in the River. They are called by one common Name of *Nymphs*, ἀπὸ τοῦ νέα καὶ νέα φαίνεσθαι, *from their looking always young*; or from the

Phurn.

the Verb φαείνω, *ſplendere*; becauſe they are handſome. Yet they have each their proper Names beſides, which they derive either from the places where they live, or the Offices that they perform: being eſpecially diſtributed into Three Claſſes, the *Celeſtial*, the *Terreſtrial*, and the *Marine*.

Ex Plut. Macrob. Procl.

The *Celeſtial* Nymphs were believed to be thoſe *Genii*, thoſe *Souls* and *Intellects*, which preſided over the *Spheres* of the Heavens, and were the Diſpeners of the Influences of the Stars to the things of the Earth.

Virg. 4. Georg. I

Of the *Terreſtrial* Nymphs ſome preſided over the Woods, and were therefore called *Dryades* from δρῦς, *quercus*, an *Oak*, which is the proper ſignification of the word δρῦς but all ſort of Trees beſides are likewiſe underſtood by it. Theſe *Dryades* were ſuppoſed to have their Habitations in the Oaks. There were others called *Hamadryades*, from a compoſition of the former Name, and ἅμα, *ſimul*: becauſe they were ſuppoſed to be contemporary with the Oaks both in their Lives and Deaths. Indeed the Ancients had a ſtrange Conceit with them, concerning the Oaks in general. For the leaſt Oak that grew, they believed, was *divine and ſent from Heaven*: neither did the Prieſts of the *Galls*, the *Druids* (*Druidæ*) eſteem any thing more ſacred, than the *Viſcus* which grows upon the Oak. Others of the *Terreſtrial* Nymphs were called *Oreades* or *Oreſtiades*, from ὄρος, *mons*; as preſidnig over the Mountains. Others *Napææ*, from νάπη, *ſaltus*, *vallis*, as taking care of the Declivities of the Mountains and the Valleys. Others *Lemoniades*,

Gyr. Synt. 1.

des, from λειμὼν, *pratum*; as taking care of the Meadows and Fields: and others *Meliæ*, from μελία, *fraxinus*, an *Aſh:* which latter were feigned to be the Mothers of ſuch Children, as were either born by chance under a Tree, or expoſed there.

Orph. in hymn. The *Marine* Nymphs, were either ſuch as were believed to be ſet over the *Seas*, who were called *Nereides* and *Nerinæ*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris* their Parents; (which two, *Nereus* and *Doris*, were born of *Tethys* and *Oceanus*; from whom not only themſelves, but the *Nymphs* after them received the other name of *Oceanitides* and *Oceaniæ:*) or they were ſuch as preſided over the *Fountains*, who were called *Naiades* and *Naides*, from Νάω, *fluo*; or over the Rivers; and theſe had the name of *Fluviales* or *Potamides*, from Ποταμὸς *fluvius*; or over the Lakes and the Ponds, and theſe had the Title of *Limnades*, from λίμνη, a *Lake*.

Almoſt all the Gods had *Nymphs* attributed to them to ſerve them. For inſtance, *Jupiter* had his, according to that of *Ovid. Met. l.* 1.

Sunt mihi Semidei, ſunt ruſtica numina Fauni,
Et Nymphæ, Satyrique & Monticolæ Sylvani.
Half-Gods and Ruſtic Fauns attend my will,
Nymphs, Satyrs, Sylvans that on mountains dwell.

Neptune had his: inſomuch that *Heſiod* and *Pindar* intitle him Νυμφαγέτην, *Nympharum ducem*, the *Captain of the Nymphs*: and generally he hath Fifty attributed to him. *Phœbus* had the *Aganippidæ* and the *Muſes*. *Bacchus*, an innumerable company of the *Bacchæ*, *Baſſarides*, *Eloides* and *Thyades*. *Diana* had her *hunting Nymphs*,

Nymphs, and *Tethys* the *Nereides*. To *Juno* there belonged

—— *bis ſeptem præſtanti corpore Nymphæ.*
——*Twice ſeven Nymphs of noble Shapes:*

Out of them all, take the Story of the two following.

Arethuſa, was one of the *Nymphs Companions* to *Diana*; and as virtuous as ſhe was beautiful. But being by the delightſomeneſs of the place invited to cool herſelf in a River, that looked pure and clear, *Alpheus* (which was the name of the River) aſſumed the Shape of a Man, and raiſed himſelf above the Water to court her. He firſt ſaluted her with *kind Words*, at a diſtance, and then moved to come near to her, but away ſhe flies, and he follows her; and juſt as he was upon the point of catching her, ſhe diſſolved with Fear, by the aſſiſtance of *Diana*, whom ſhe implored, into a Fountain.

—— *ſed enim cognoſcit amatas* Ovid. 5. Metam.
Amnis aquas; poſitoque viri, quod ſumpſerat ore,
Vertitur in proprias, ut ſe illi miſceat undas.

The River his beloved Waters knew;
And putting off th' aſſumed ſhape of man,
Reſumes his own; and in my Current ran.

To this day, *Arethuſa* continues her flight; and by a paſſage, ſhe hath found through a Cavity of the Earth, goes under ground a great way off into *Sicily*. *Alpheus* alſo does the ſame by the like ſubterraneous Paſſages; till at laſt he unites, as it were, marries his own Streams to thoſe of *Arethuſa* in that Iſland. Virg. 3. Æn.

Echo, before ſhe was nothing but a Voice as ſhe is now, was a *Nymph*; and for her Talkativeneſs

Talkativeneſs received this Puniſhment: *Ov. vid. Met. l.* 3.

Reddere de multis, ut verba noviſſima poſſet.
Fecerat hoc Juno: quia cum deprendere poſſet
Sub Jove ſæpe ſuo Nymphas in monte jacentes,
Illa Deam, longo prudens ſermone tenebat,
Dum fugerent Nymphæ.
She only could reiterate the cloſe
Of every ſpeech. This Juno *did impoſe.*
For, often when ſhe might have taken Jove,
Compreſſing there the Nymphs, who weakly ſtrove;
Her long diſcourſes made the Goddeſs ſtay,
Until the Nymphs had time to run away.

It happened, that this Nymph *Echo* met the young Man *Narciſſus* in the Woods, where he was rambling: and ſhe ſo admired him for his Handſomeneſs, that ſhe fell extremely in love with him; and not only diſcovered as much to him, but preſs'd it, till he avoided her. She followed him, and took the *proud thing* in her Arms, but he forced her Arms away from him, and withdrew himſelf in haſte out of her ſight: upon which the *abuſed Nymph* hid her ſelf in the Woods, and pined away with Grief.

——Vox tantum, atque oſſa ſuperſunt:
Vox manet: oſſa ferunt lapidis traxiſſe figuram.
Inde latet ſylvis, nulloque in monte videtur.
Omnibus auditur: ſonus eſt, qui vivit in illa.
Nothing was left her now but voice and bones:
The voice remains; the other turn to ſtones,
Conceal'd in woods, in mountains never found,
Yet heard in all: and all is but a Sound.

Narciſſus, who would neither be in love with any, nor allow any to be in love with him, began to dote upon his own Beauty ſo, that the Love of himſelf ruined him. *Ovid.* *Foni*

Fons erat illimis, nitidis argenteus undis.
A Spring there was, whose silver Waters were
As smooth as any mirror, nor less clear:

Hither, as he was come to drink to quench his Thirst, and had laid himself down by the side of the Fountain; he sees his Face in the Water, and makes a stop at it, to admire it and love it, till he became to have a real Passion for it.

Spectat inexpleto mendacem lumine formam,
Perque oculos perit ipse suos.
Looking on his false Form could not suffice,
He ruinates himself with his own Eyes.

He could not but desire to enjoy, what he so loved; only the Water hindered him.

——*Minimum est, quod amantibus obstat.*

At length, unhappy Creature, he perceived, that he was transported with nothing but an Image of himself.

——*Flammas, inquit, moveoque feroque*
Quod cupio, mecum est,; inopem me copia fecit.
O utinam, à nostro secedere corpore possem. (abesset.
Votum in amante novum est: vellem quod amamus
I suffer in those flames which I procure.
Shall I be woo'd, or woe? What shall I crave?
Since what I covet, I already have.
Too much hath made poor! O you divine
And favouring Powers, me from my self disjoin!
Of what I love, I would be dispossest:
This, in a Lover, is a strange request!

In a Word,

——*Attenuatus amore*
Liquitur & cæco paulatim carpitur igne.

And at last by the favour of the Gods he was turn'd into the Flower of his own name in *Latin:* (a *Daffodil.*)

CHAP.

CHAP. XXV.

The inferiour Rural Deities.

THeſe ſort of Deities are ſo very little in their figures, that they are ſcarce diſcernable to the Eye: and therefore I will only, by the way, recount their names. The firſt is

Ruſina, to whoſe care all the parts of the *Country* in general are committed. Then follow

Colina, who reigns over the *Hills*, from *Collis.*

Vallenia, who holds her Empire in the *Valleys.*

Hyppona, who preſides over the Horſes and Stables, from ἵππος. This was the name alſo of that moſt beautiful Lady, that was begotten by one *Fulvius*, with a Mare. *Tertul. Apolog.*

Bubona, who hath the care of the *Oxen*, *Boves.*

Seia, who takes care of the Seed, whilſt it lies buried in the Earth. Her name derived from from *Serendo.*

Segetia, is the ſame, under another name; which comes from *Seges.* Becauſe ſhe likewiſe takes care of the Blade, as ſoon as ever it appears green above Ground. *Plin. lib.* 18.

Ryncina, is the *Goddeſs of weeding.* Her Office begins *cum runcantur agri, when the fields are to be weeded.*

Occator, is the *God of Harrowing*, His Office begins, *cum occantur agri, when the Fields are to be harrowed. Serv. Georg.* 1. *Idem ib. c.* 29.

Sator

Sator and *Sarritor*, from *Sero* and *Sarrio*, are the *Gods of ſowing and Raking*; whoſe Offices take place then.

The God *Robigus* was honoured with a Feſtival, called after his own name *Robigalia*: which uſed to be obſerved upon the 7. of the *Kalends* of *May*, to avert *Rubiginem à ſatis*, the *blaſting of the Corn.*

Stercutius, or *Stercutus*, or *Stercelius*, who is called likewiſe *Sterquilinus* and *Picumnus*, is the *Rural God*, who firſt brought up the way *Stercorandi* of *dunging of the ground.*

Proſerpina, is the Goddeſs preſiding over the Corn, when it is ſprouted pretty high above the Earth, *cum ſuper terram proſerpſerit.* We ſhall have occaſion to ſpeak more of her, under the ſubject of the *Infernal Deities.*

Nodoſus or *Nodutus*, is the God, that takes care of the *Nodes* and the joynts of the Stalk.

Voluſia, the Goddeſs who looks after the *involucra folliculorum*, the *lapping up of the Cods*; which are, as it were, the Sheaths of the Corn.

Patelina, ſucceeds to her Office; and attends the Ear after it is broken out of the Cod.

The Goddeſs *Flora* ſucceeds to *Patelina*: for ſhe preſides over the Ear, when it bloſſoms; (*Floreſcit.*)

And *Lactura* or *Lactucina* to *Flora*: for ſhe begins her Office, when the Ear begins to have Milk: (*Lacteſcere.*)

And *Matuta* to *Lactura*, for her Office is in bringing the ſame Ear, after that, to a juſt *maturity.*

Then follows *Hoſtilina* from *Hoſtio*, *æquare* (an old word:) when the Ears of the Corn are come *even* with one another. *Aug. de Civ. jam laudatus.*

After her, *Tutelina* or *Tutulina*: who hath the *Tutelage* of the Corn, when it is reaped.

And next the God *Pilumnus*, who brought up the Art of Baking the Corn into Bread Cake. *Serv. Æn.* 9.

There is beſides all theſe, the Goddeſs *Mellona*, who invented the Art of making of Honey. (*Melliſicii.*)

And *Fornax* is held to be a Goddeſs; becauſe before the invention of grinding the Wheat, the Bread Corn uſed to be parched in a *Furnace*. *Ovid* ſpeaks of this Goddeſs in *lib.* 6. *Faſt.* thus,

Facta Dea eſt Fornax, læti fornace coloni
Orant, ut vires temperet illa ſuas.
A Goddeſs Fornax *is, her th' Clowns adore,*
That they may've kindly batches by her pow'r.

Theſe *Minute Powers* are but the *Refuſe* of the Gods. Let us leave them; and turn our Eyes to the Wall on the left Hand, in this *Pantheon*, where we ſhall ſee the *Gods of the Sea.*

PART III.

Of the Gods of the Sea.

CHAP. I. SECT. I.

Neptune. *His Name, and Deſcent.*

P. THIS is really a repreſentation, worth the ſeeing: it is pleaſant and agreeable. Are thoſe the *Gods of the Waters*? The *Marine Gods*, who ride upon the liquid ſurface of the *Ocean* upon the *Shell-Fiſh*, in ſuch numbers?

M. Thoſe are the *Gods*, the *Preſidents*, the *Princes* of the vaſt Nations that wear Fins and Scales; and the moderatours of the flowing Waves.

P. And who is that *King* in the black Hair; and blew Eyes, holding a Scepter in his Hand in form of a *Trident*, and arrayed ſo fine in Garments of *Azure*? He appears handſomely in his Chariot; and is ſet about with a great guard of Fiſhes ſhall I call them, or Men? For they are Men above, and Fiſh below. Lucian. in ſacrif. Cic. 1. de nat. Phurn.

M. It is *Neptune*; who derives his name by the change of a few Letters from *Nubendo*, ſays

Varro: quod mare terras obnubat; becauſe the Sea encompaſſes, embraces, and *as it were covers the Land.* Or, as others believe, he derives it from a word in the *Ægyptian* Language (*Nephthen.*) which ſignifies the Coaſts and Promontories and other parts, that are waſhed by the waters. So that *Tully* (in *lib.* 2. *de Nat. Deor.*) where he takes the *Etymology* of *Neptune* from *Nando*, is either miſtaken, or the place, (as *Lipſius* thinks) is corrupt. *Bochart.*

It is *Neptune*, I ſay, the *Governour of the Sea*, the *Father* of the Rivers and the Fountains, and the Son of *Saturn* by *Ops.* His Mother preſerved him from being devoured by *Saturn* (who, as we remarked above, was thought to Eat up all the *Male Children* that were born to him) by ſubſtituting the young *Foal of a Mare* to be eaten in his ſtead. In *Greek* he is called Ποσειδῶν; *quia ποσὶ δεσμὸν, vinculum pedibus injicit: he binds our feet from walking upon the waters. Plut. in Crat.*

After he was grown to maturity, in the diviſion of his Fathers Kingdom amongſt the Brothers by Lot, the *Maritime* parts fell to his ſhare. He ſerved *Laomedon*, in company with *Apollo*, by the order of *Jupiter*, in the building of the Walls of *Troy:* in which he had a deſign in confederacy with other of the Gods to ſecure *Jupiter.* Then he took *Amphitrite* to be his Wife (παρὰ τὸ ἀμφιτείχειν τὴν γῆν, *quòd mare terram circumterat*, becauſe the *Sea beats upon the Land all about*; *That* is the derivation of her name) having long endured her diſdain, and prevailed at laſt with her by the aſſiſtance of a *Dolphin*, which ſmoothed and flattered her into the good humour. In gratitude for which kindneſs,

neſs, the *Dolphin* was advanced to the honour to be a Conſtellation. Yet it is ſaid, *Neptune* had two other Wives beſides, who were, *Salacia* and *Venilia*. The former was ſo called from *Salum*, the Sea, or the *ſalt water towards the lower part and bottom of the Sea*, as S. *Auſtin* explains the word. (*De Civit. D.*) The others name is derived from *veniendo*; in ſignification, that the Sea *goes and comes* with the Tide; it viſits and retires again, by a reciprocation, which it hath in its motion.

SECT. II. *Actions of* Neptune.

HE is reported to have produced a *Horſe* in *Attica*, out of the ground, by only ſtriking it with his *Trident*. Soph. in Oedip.

——*magno percuſſa tellure tridenti.* Vir. Georg. 1.

With his huge Trident having thumpt the Ground.

whence he hath the Title of *Hippius*; and that other of *ἱππόδρομος*; and to be eſteemed the *Preſident over the Horſe-Races*: and at his Altar in the *Cirque* of *Rome*, thoſe Games were Celebrated, in which they repreſented the Rape, that was made upon the *Sabine Virgins* by the Primitive *Romans*. His Altar was under ground, and he was Sacrificed unto by the name of the God *Conſus*, *à Conſilio dando*, the *God of Counſel*: which for the moſt part ought to be given *under Covert*; and therefore the God *Conſus* was worſhipped in a place accordingly. The ſolemn Games called *Conſualia*, which were Celebrated in the month of *March*, were in the honour of this God, or *Neptune* by this name. At the ſame time the Horſes were ſpared from working, Pind. Od. 1. Iſthm. Var. apud Lil. Dion. Halic. l. 2. Serv. Æn. 8. Plut. in Romul. Dion. Hal. 1.

and the Mules were adorned with Garlands of Flowers.

Hence alſo it comes that the Chariot (as you ſee) of *Neptune* is drawn by *Sea-Horſes*, as well as it is ſometimes by *Dolphins*. Thoſe Sea Horſes had the Tails of Fiſhes, and but two feet; which were like the two fore-feet of a Horſe; as *Statius* deſcribes them, (*Theb. l.* 2.)

Illic Ægeo Neptunus gurgite feſſos
In portum deducit equos: prior haurit habenas
Ungula, poſtremi ſolvuntur in æquora piſces.
God Neptune's *Steeds to reſt are ſet up here*
In the Ægean *Gulf, whoſe Fore parts harneſs bear,*
Their Hinder-parts Fiſh ſhap'd.

Therefore *Virgil* calls them, *two footed* Horſes (*Bipedes*) in *Georg. lib.* 4.

—— magnum qui piſcibus æquor,
Et juncto bipedum curru metitur equorum.
—— Through vaſt Seas he glides,
Drawn by a Team half Fiſh half Horſe he rides.

Statius hath this deſcription more of the motion of the ſame Creatures, in *Achill.* 1.

——triplici telo jubet ire jugales.
Illi ſpumiferos glomerant à pectore fluctus,
Pone natant, delentque pedum veſtigia, caudâ.
Shaking his Trident urges on his Steeds,
Who with two Feet beat from their brawny breaſts
The foming billows; but their hinder-parts
Swim, and ſo ſmooth again the curling Surge.

So that it is *Neptunes* Office, to rule over the *Horſes* by Land, and the *Ships* by Sea: and to be ſure, whenever he rides upon the waters, he makes the weather good. *Virg. Æn.* 1.

Homer. in hymn: Sil. l. 1.

—— —— Tumida æquora placat,

Colle-

Collectaſque fugat nubes, ſolemque reducit.
—— æquora poſtquam
Proſpiciens Genitor, cœloque invectus aperto,
Flectit equos, curruque volans dat lora ſecundo.
Subſidunt undæ, tumidumque ſub axe tonanti
Sternitur æquor aquis, fugiunt vaſto æthere nimbi.
—— He calms the Sea, then clears
The Sky from Clouds, the Sun again appears.
So did his preſence calm the troubled Main.
Then through clear Skies Neptune *with gentle Rein*
Wheels his ſwift Chariot, and well-manag'd Horſe.
Under his thundring Ax ſwoln Billows ly,
And ſtormy Clouds forſake the clearing Sky;

SECT. III. *Sons of* Neptune.

THE two moſt remarkable of his Children, were *Phorcus* or *Phorcys*, and *Proteus*.

The former was his Son by the Nymph *Theſea*: who, when he had been overcome in a Sea-Fight with *Atlas*, and was drowned, was however by his ſurviving Friends believed to be made a *God of the Sea*, and therefore ſerved by them with divine honours. But beſides *this Phoreys*, there is another of the ſame name in the *Fabulous Hiſtory*, of a far different account. For it is remarked of the latter, that he had three Daughters, who had but one Eye amongſt them all, which was common. And when any one of them had occaſion to ſee any thing, ſhe put the Eye for the purpoſe in her Forehead, as you do a Ring upon your Finger, or a Stone into a Ring. And having done with it, ſhe drew it out of her Forehead again, and gave Var. ap. Nat. Co.

it to her Sister to use: who in like manner gave it to the third; and so round, as every one had occasion. *Palæph. in Fab.*

Tzetz.chil. 2. hist.44. Ovid. Met. 8.

Proteus, his other Son, was the *Keeper of the Phocæ*, or *Sea-calves*, by Office; and had for his Mother the Nymph *Phœnice*. He could Convert himself into whatever shapes he pleased: sometimes to flow like the Water, and sometimes to burn like fire; sometimes to be a Fish, a Bird, a Lion, any thing that he fancied. And yet as wonderful as this power seems to be, *Proteus* was not the only person who enjoyed it. For *Vertumnus*, one the *Gods* of the *Romans*, had the same: as it is signified in the Etymology of his name from *Vertendo*, which we remarked above in the story of *Pomona*. And from this God *Vertumnus* comes that common Expression in *Latine*, of *Bene* or *Male Vertat*: which is a wish of *good or ill luck*, or for a thing to *turn to good or ill account*: because it is the business of the God *Vertumnus*, *rebus ad opinata reverentibus præesse*, says *Donatus* upon *Terence*, to *preside over the turn of things, which happen to expectation*: tho oftentimes what we think is good, is really bad in the Conclusion; as that *sword* was, which *Dido* received of *Æneas* for a Present, and afterwards she killed herself with the same. This is, *male vertisse*. Upon which says *Virgil Æn.* 4.

——— *ensemque recludit*
Dardanium, non hos quæsitum munus in usus.
——*The* Trojan *Sword unsheath'd,*
A gift by him not to this use bequeath'd.

Neptune, was the Author of the same Power to *Periclymenus*, the Brother of *Nestor*, *of turning himself into shapes*: who was afterwards killed by *Hercules*

Hercules in the ſhape of a *Fly*, in which he fought againſt *Neleus*, and tormented him grievouſly with his Sting; till *Pallas* made the diſcovery to *Hercules*, that it was *Periclymenus*. *Hom. Od. l.* 11.

Neptune conferred the ſame power again upon *Metra*, *Meſtra* or *Meſtre*, the Daughter of *Eriſichthon*, as a reward to her for the loſs of the *Virginity* he forced from her: whereby ſhe might be able to ſuccour her Father many ways in his *inſatiable Hunger*, that he was condemned to. Therefore, (*Ovid. Met. l.* 8.)

Nunc equa, nunc ales, modo bos, modo cervus abibat,
Præbebatque avido non juſta alimenta parenti.
Now Hart-like, now a Cow, a Bird, a Mare:
And fed his hunger with ill-purchas'd Fare.

Upon a like occaſion, the ſame God beſtowed ſuch another, or rather a greater kindneſs upon a young Lady of *Theſſalia*, whom he forced. For ſhe was rewarded with a power to become a Man, and to be invulnerable to all ſorts of Arms. With the change of her Sex, ſhe changed her name from *Cænis* to *Cæneus*, and fought againſt the *Centaurs*; till they overwhelmed her with a vaſt load of Trees, and buried her alive. After which, ſhe was turned into a *Bird* of her own name. *Ovid. Met. l.* 12.

CHAP.

CHAP. II.

Triton, *and the other* Marine *Gods.*

Hesiod. in Theog. Stat. 6. Theb. Virg. 6. Æn. 1. Apol. 4. Argon.

Triton was the Son of *Neptune* by *Amphitrite*. His Father used him for his Companion, and his *Trumpeter*. From the Waist upward, he hath the shape of a Man; downwards he is like a Fish. His two Feet are the same with the fore-Feet of a Horse: his Tail is cleft, and bending like a half Moon, and his Hair is not unlike the *Parsley* that grows in the Fens and Marshes. Two of the Princes of *Parnassus*, (*Virgil* and *Ovid*) give these descriptions of him. *Virg. Æn.* 10.

Hunc vehit immanis Triton, & cærula concha
Exterrens freta: cui laterum tenus hispida nanti,
Frons hominem præfert, in pristim desinit alvus.
Spumea semifero sub pectore murmurat unda.
This mighty Triton *bore, frighting the Tides*
With his shrill Trump, his Face and hairy Sides
Above presents a Man, a Whale the rest,
And foamy Waves resound beneath his Breast.

The other in *Metam. lib.* 1.

Cæruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque & flumina signo
Jam revocare dato. Cava buccina sumitur illi
Tortilis in latum, qua turbine crescit ab imo
Buccina, quæ medio concepit ubi aëra ponto,
Littora voce replet sub utroque jacentia Phœbo.
He calls blue Triton, *riding on the Deep.*
(Whose mantle Nature did in purple steep)
And bids him his loud sounding shell inspire,
And give the Floods a signal to retire.

He

He his wreath'd Trumpet takes (as given in charge)
That from the turning bottom grows more large:
To which when he gives breath, 'tis heard by all,
From far-uprising Phœbus *to his fall.*

Oceanus, another of the *Sea-Gods*, was the Son of *Cœlum* and *Vesta*; and by the Antients called the *Father* not only of all the Rivers, but of the Animals, and the very Gods themselves; out of an opinion, that all the things in Nature took their beginning from him. It is said, he begot of his Wife *Tethys* no less than *three thousand Sons*. The most eminent whereof is Hesiod. in Theog. Orph. in hym. Hesiod. ibid.

Nereus, who was nursed and educated by the *Waves*, and afterwards dwelt for the most part in the *Ægean* Sea, and became a famous Prophesier. He begot fifty Daughters by his Wife *Doris*, which were called the Nymph, *Nereides*, after their Fathers name. Horat. 1. Carm. Eurip. in Iphig. Apol. 4. Doris.

Palæmon, and his Mother *Ino*, came to be made a God and a Goddess of the Sea, upon this occasion. *Athamas*, the *Father* of *Palæmon*, and Husband to *Ino*, had the misfortune to be distracted; and in his fits he tore his Son *Learchus* to pieces, and dashed him against the Wall. *Ino* seeing this, and expecting he would do the same by herself and *Melicertes*, the other Son that was left, she took the Boy in her Arms, and cast herself headlong with him into the Sea: the Waves not only received, but conferred a Divinity upon them, with the loss of nothing but their names. For those were absorp by the Waters; but at the same time they found new ones to take in their stead; she being called *Leucothea*, and he *Palæmon* by the *Grecians* and *Portumnus* by the *Romans*. *Ovid. Met. lib.* 4.

Glaucus,

Glaucus, the Fiſherman, became a *Sea-God* by a more pleaſant ſort of a way. For as he was laying the Fiſh, that he had caught, out of the Nets upon the Shoar, he obſerved, that with the touch of a certain Root that was there, the Fiſh recovered their ſtrength and leapt again in the Water. So admiring the faculty of the Root to have that effect with it, he took a fancy to try it upon himſelf. But he had no ſooner taſted it, but he followed after his Fiſh, and leaping (as they did) into the Water, became a *God of the Sea* from thence. *Ovid. Met. l.* 13. *Strabo.*

To theſe we may add the Story of *Canopus*, a God of the *Ægyptians*; who by the help of *Water* gained a memorable Victory over the God of the *Chaldæans*, when thoſe two Nations had a great contention betwixt them, whether of their two Gods was the moſt powerful; and the Prieſts on both ſides by agreement brought the Gods together to decide it with one another in fight. So here ſtood the Statue of *Canopus*, whoſe Belly was made with a Pitcher, that was full of Water, and was bored through with little holes, that were cloſed up with Wax, ſo, as not to be diſcernable. Over againſt him, *Fire* was placed, which, was the God of the *Chaldæans*; and then the fight began with the two Gods. But *Canopus*'s Wax melting at the heat of the Fire, as if the God was in a rage with the heat of the fight, the Water poured forth out of his Belly againſt the Fire in that manner, that it quite over-powred and extinguiſhed the Fire, and left the Victory to its own God. *Ruffin.*

CHAP.

CHAP. III. SECT. I.

The Monſters of the Sea. The Syrens.

WE find in the *fabulous Hiſtory*, that there were three *Syrens*; *Parthenope*, *Ligea*, and *Leucoſia*: the firſt whereof, dying in the City of *Naples*, gave, it is ſaid, the antient name of *Parthenope* to the place. They had the Heads and Faces of Women, but in the reſt of their Bodies they were *flying Fiſh*. Some ſay, the River *Achelous* was their Father, and *Melpomene*, the Muſe, their Mother. But rather it is uncertain, who their Parents were. They dwelt about the Promontory *Peloris* in *Sicily* (now *Capo di Faro*) or in the Iſlands called *Sirenuſſæ*, which lie in the extream parts of *Italy*, according to *Strabo*. Where, with the ſweetneſs of their Singing, they drew all the Men to them, that ſailed by thoſe Coaſts: and having charmed them aſleep, they drown'd them in the Sea, and afterwards took them out, and devoured them. And to make their Muſick yet the more inviting, they added the Art of the Harp to that of their Voices in Conſort. And then they accommodated their Songs to the diſpoſition of every one that heard them. To ſome, they ſung Songs of Ambition; to others, Songs of Voluptuouſneſs; to others, Songs of Covetouſneſs, according as they found them inclined; in order, to allure them in the way that

Nicand. Met. 3. Ovid. Met. 3.

Strab. l. 5.

Strab. l. 1.

Homer. Odyſſ.

that they moſt liked. *Ovid* ſays of theſe *Syrens*, *De Arte Amand. lib.* 3.

Monſtra Maris Syrenes erant, quæ voce canora
Quaſlibet admiſſas detinuere rates.
Syrens *were once Sea-Monſters, mere decoys*
Trapanning Seamen with their tuneful voice.

P. What then? Was no body able to eſcape the *plague of theſe Creatures*, that paſſed by them?

Hom. Od. 1. *M. Two* only, are ever mentioned to have done it; *Ulyſſes*, and *Orpheus*. The firſt was preadmoniſhed of the danger of their Charming Voices by *Circe*: which made him ſtop the Ears of his Companions with Wax, and cauſe himſelf to be tied to the Maſt of the Ship: by which means he paſſed the fatal Coaſts in perfect ſafety. But *Orpheus* overcame them at their own Art, and evaded the temptations of their *murdering Muſick* by playing upon his Harp, and ſinging to it the praiſes of the Gods ſo excellently well, that he put the *Syrens* down. Who, becauſe it was their fate to live but as long as there ſhould no Mortal that heard them ſing eſcape alive from them, ſeeing themſelves now overcome, precipitated themſelves in deſpair into the Sea and were turned into ſtones. Some write, that they had been formerly *Virgin Companions* to *Proſerpine*: and that, after ſhe was ſtoln away by *Pluto*, they ſought for her a long time: but not finding her, they caſt themſelves for grief into the Sea, and from that time were changed into thoſe Monſters that you ſee. Others add, that *Juno* put them upon challenging the *Muſes* to a tryal of skill at Muſick: who overcame them, and for a puniſhment

Apol. 4. Argon.

Pauſan. in Bœot.

niſhment of their raſhneſs cut off their Wings; with which they afterwards made themſelves Garlands.

P. What would the Poets pretend to *ſignifie* by this Fiction?

M. That the *minds of Men*, as *Cicero* ſays; *are depoſed from their proper Seats and States, by the allurements of pleaſure.* It corrupts them. There is not a more deadly plague in nature to mankind than it. Whoever addicts himſelf altogether to pleaſure, is ſure to make ſhipwreck of his reaſon to his ruin; and he that would decline its Charms, muſt ſtop his Ears, and not hearken to them at all: but hearken to the Muſick of *Orpheus*, and obſerve the precepts and the inſtructions of the *Wiſe*. Parad. 1. de ſenect. &c.

Now turn your Eyes to thoſe other two Monſters, who are called

SECT. II. Scylla *and* Charybdis.

Scylla is delineated ſeveral ways by ſeveral Hands. Some make her to be a very fine Lady up as far as to the Breaſt, with ſix Dogs Heads upon her Shoulders. Others on the contrary give her the Body of a Woman all above, and below the ſhape of a Serpent and a Wolf. But however that is, it is univerſally agreed, that ſhe was the Daughter of *Phorcus*, and the *Miſtreſs of the Affections* of *Glaucus*; inſomuch that *Circe* (who had a great kindneſs for *Glaucus*) was poſtponed to her: which put *Circe* (in revenge) upon infecting the Fountain, in which *Scylla* uſed to waſh with *noxious* Herbs. So that when *Scylla* entered it again, Homer. Odyſſ. Apoll. 4. Agron. Myro rer. Meſſen. Prian. l. 3.

again, according to her cuſtom, in ignorance of what was done, ſhe found the lower part of her Body turned into the Jaws of a Dog; and was ſo aſtoniſhed at the ſight, and at the loſs of her beauty, that ſhe threw herſelf headlong into the next Sea: where ſhe became a Rock, which is yet to be ſeen betwixt the City *Meſſina* in *Sicily*, and *Rhegium* (now *Reggio*) in *Calabria*, in the Sea which divides the Iſland of *Sicily* from *Italy*. A Rock, that is infamous for many Shipwrecks made upon it. It is ſaid beſides in the Fable, that this Rock is ſurrounded with Dogs and Wolves; who devour the perſons who are caſt away upon it. But the meaning of that only is, that the beating of the Waves in every Storm or Tide upon this vaſt Rock makes a noiſe, as it were, of the barking of Dogs and the howling of Wolves.

P. I think, you ſaid, that *Scylla* was the Daughter of *Phorcus*. But pray, was not ſhe rather the Daughter of *Niſus* King of *Megara*?

Scylla Niſi filia. Pauſ. in Attic.

M. The Daughter of *Niſus*, of the ſame name, was a different perſon from this, that you ſee painted here. For *Scylla*, the Daughter of that King, was ſhe, who being in love with *Minos*, did at the time that *Minos* beſieged King *Niſus* in his own City of *Megara* betray both her Father and her Country to the Enemy, by cutting privately off the *fatal lock of Hair* that was of a purple colour upon the Head of her Father, in which the ſafety both of himſelf and his Kingdom was contained; and making a preſent of the ſame to the beſieger. Who indeed gained the City upon it; but was ſo far from being ſo much the more in love with *Scylla* for this,

this, (as ſhe reckoned he would,) that in his hatred to the Treaſon, he diſliked the Traitour; which ſtruck her ſo, that ſhe was changed into a *Lark*. *Niſus* her Father was likewiſe changed into a Bird of his own name in *Latin*, a *Hawk*: which, as if he ſtill ſought to puniſh his Daughter for ſo great a baſeneſs, purſues the Lark with fury to devour her, (wherever he can) to this day. *Virg. Georg.* 5.

The other Monſter *Charybdis*, is a vaſt Whirlpool, in the ſame *Sicilian* Sea, over-againſt *Scylla*: which ſucks up every thing that comes within the raging *Vortexes* of its Waters, and Vomits it up again. Both theſe Monſters, *Scylla* and *Charybdis*, are deſcribed in *Virgil*, thus. *Æn. lib.* 3.

Dextrum Scylla latus: lævum implacata Charybdis
Obſidet, atque imo barathri ter gurgite vaſtos
Sorbet in abruptum fluctus, rurſuſque ſub auras
Erigit alternos, & ſydera verberat undâ.
At Scyllam cæcis cohibet ſpelunca latebris
Ora exertantem, & naves in ſaxa trahentem.
Prima hominis facies, & pulchro pectore Virgo
Pube tenus: poſtrema immani corpore piſtrix,
Delphinum caudas utero commiſſa luporum.

Scylla *the right*, Carybdis *the left ſide*
Inexorable guards; the ſwelling Tide
She at three ſoops doth from Hells bottom drain,
Diſgorging it againſt the Sky again, (*Waves.*
That Heavens bright Flames are ſtorm'd with briny
But Scylla *lurks, hid in obſcuring Caves,*
And ſinks in rocky Mouths up Ships diſtreſt;
A Female, with a comely Virgins Breaſt,
Down to the middle; but beneath, a Whales
Body, with Wolviſh Wombs, and Dolphins Tails.

again, according to her cuſtom, in ignorance of what was done, ſhe found the lower part of her Body turned into the Jaws of a Dog; and was ſo aſtoniſhed at the ſight, and at the loſs of her beauty, that ſhe threw herſelf headlong into the next Sea: where ſhe became a Rock, which is yet to be ſeen betwixt the City *Meſſina* in *Sicily*, and *Rhegium* (now *Reggio*) in *Calabria*, in the Sea which divides the Iſland of *Sicily* from *Italy*. A Rock, that is infamous for many Shipwrecks made upon it. It is ſaid beſides in the Fable, that this Rock is ſurrounded with Dogs and Wolves; who devour the perſons who are caſt away upon it. But the meaning of that only is, that the beating of the Waves in every Storm or Tide upon this vaſt Rock makes a noiſe, as it were, of the barking of Dogs and the howling of Wolves.

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A Female, with a comely Virgins Breaſt,
Down to the middle; but beneath, a Whales
Body, with Wolviſh Wombs, and Dolphins Tails.

Charybdis, before the transformation of her into what she *thus* is, was, it is said a Woman; but of the most rapacious Appetite that had been known. And having stoln *Hercules*'s Oxen, was struck with Thunder by *Jupiter* for her fault, and turned into a *Gulph*.

P. What do these Fables of *Scylla* and *Charybdis* represent to us?

M. They represent to us *two very great vices*, which are as fatal as the *Sicilian* Sea to many in the *Voyage* of this life, *Lust* and *Gluttony*. The first of which imposes upon the *unwary* by the fallacious allurements of what they fancy to be a *Beauty*; and when it has seized them, it vexes, torments, disquiets, destroys them. The rage of it is beyond the madness of Dogs and Wolves, in the ruin that it causes, as well as in the deceitfulness of the Temptation, that guides to it, it is a certain *Scylla* to such as are taken with it. The other is a *Charybdis*, a *Gulph*, a *Whirlpool*, that is never satisfied. Which buries Families alive, and devours Estates, and consumes Lands and Treasures, and sucks up all things. They are Vices, that are Neighbours too and lie over against one another, like *Scylla* and *Charybdis*; and many times the same person is *double-undone* by falling upon them both. For you will not easily find one, that is *greatly* addicted to the *luxury of eating and drinking*, but he is a slave to the *luxury of Concupiscence* withal; and hath his Conscience bespotted with filth of those Lusts and Pleasures, than which there is no Crime greater.

But it is now time to consider the place in which the wicked are *tormented eternally*; or cast

caſt down our Eyes, I ſhould rather ſay, upon it, in the *lower Apartment* of this *Pantheon*: where the *Infernal Gods*, you ſee, are done in *Colours*. We will take but a running view of this Scene, becauſe it is too diſmal and doleful to tarry upon long.

PART IV.

Of the Infernal Deities.

CHAP. I.

A View of Hell.

P. O Wondrous! What a horrid and diſmal ſpectacle is here!

M. You muſt think, we are now upon the *Region* of *Hell*. Come along with me, prethee now. I will engage to be the ſame friend to you, as the *Sibyl* was to *Æneas* in *Virgil*. (*Æn.* 6.) Nor ſhall you ſtand in need of a *golden bough*, to offer to *Proſerpine* for your preſent. See here, you have a draught of the *jaws* of the place; which the Poet deſcribes alſo in his Verſe, thus (*Vir. Æn.* 6.)

Spelunca alta fuit, vaſtoque immanis hiatu,
Scrupea; tuta lacu nigro, nemorumque tenebris:
Quam ſuper haud ullæ poterant impune volantes
Tendere iter pennis: talis ſeſe habitus atris

Faucibus effundens ſupera ad convexa ferebat:
Inde locum Graii dixerunt, nomine, Avernum.
There was a deep Cave with a wond'rous breach,
Which a foul Lake, and horrid Groves immure,
O're which not ſwifteſt Fowl could fly ſecure,
Such noiſom Vapors from foul Jaws exhale;
From whence the Greeks *the Place* Avernus *call.*

So that *Avernus*, which is the name amongſt the *Greeks* for Hell, ſignifies *quaſi* ἄορνος, *ſine avibus*: becauſe no Birds can poſſibly fly over the place; and not be killed with the poiſonous ſtench of it.

P. What *Monſters* are they, that I ſee, (*Virg. Æn. 6.*

Veſtibulum ante ipſum, primiſq; in faucibus Orci?

M. The ſame Poet will anſwer you, thus. There, ſays he,

Luctus, & ultrices poſuere cubilia Curæ:
Pallenteſque habitant morbi, triſtiſque ſenectus,
Et metus, & maleſuada fames, & turpis egeſtas,
Terribiles viſu formæ, lethumque laborque.
Tum conſanguineus lethi ſopor, & mala mentis
Gaudia, mortiferumque adverſo in limine Bellum.
Ferreiq; Eumenidum thalami, & Diſcordia demens
Vipereum crimen vittis innexa cruentis.
Juſt in the Gates and horrid Jaws of Hell,
Sorrow, and Fear, and pale Diſeaſes dwell,
Revenging Cares, and diſcontented Age,
Invincible Neceſſity, and Rage;
Labor, and Death, and Sleep, to Death a-kin,
Then all the falſe delights of deadly ſin,
Terrible Forms, Diſcord, and bloody Wars
On th' other ſide lay, broaching ſtill new Jars,
The Furies there their Iron Couches found,
Their Viperous Hair with bloody Ribbands bound.

CHAP.

CHAP. II.

Charon. *The Rivers of* Hell. Cerberus.

P. BUT that *Ghoſtly old Creature* there, that is ſo naſty, and over-run with Beard; who is he, or what is his name?

M. He is the *Ferryman of Hell*; by name *Charon, quaſi Acharon*, by an Antiphraſis, *ſine gratia.* Or in the *Greek* Πορθμὸς, *portitor*, a *Ferryman.* You ſee the Image of him done, by the Pencil: but ſee how much more elegantly the Pen of *Virgil* hath drawn him. *Æn.* 6.

Portitor has horrendus aquas, & flumina ſervat,
Terribilis ſqualore, Charon: cui plurima mento
Canities inculta jacet: ſtant lumina flammæ:
Sordidus ex humeris nodo dependet amictus.
Ipſe ratem conto ſubigit, veliſque miniſtrat,
Et ferruginea ſubvectat corpora cymba,
Jam ſenior, ſed cruda Deo viridiſque ſenectus.
The Ferry-man of Hell, foul Charon, *keeps*
Theſe horrid Waters, and Infernal Deeps;
His untrimm'd Cheeks are rough with hoary Hair,
Elf-lock'd his Beard, his fiery Eyes do ſtare;
Ti'd o're his Shoulders, hangs a ſordid Coat;
Whoſe Pole, and Sails, drive on his crazy Boat,
Laden with Paſſengers; though old, the God
Is youthful ſtill, his Veins ſtill full of Blood.

P. For what is it, that he tarries with his Boat here?

M. He tarries to take, and carry over to the other ſide of the Lake, the *ſouls of the dead:*

which you see are flocking to the Strand in Troops. Yet he takes not all promiscuously, who come; but such only as die and have their Bodies buried. For the *Unburied*

Centum errant annos, volitant hæc littora circum:
Tum demum admissi, stagna exoptata revisunt.
A hundred years they on these Shores remain,
At last their long-expected Passage gain.

Paying to *Charon* first, as all others, one half penny at least, for his Fare. *Lucian.*

P. The *Dead* are to be *ferried over* those *three Rivers*, (or there is four of them, if I am not mistaken in my sight;) are not they?

Plat. in Phædone. *M.* Yes, over those Rivers. The *first* of which is *Acheron*, which receives them at their first coming. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceived without a Father. And not being able to endure the light, he ran down to Hell, and was changed into a River, whose waters are extream bitter.

Pausan. in Att.

Hesiod. in Th. The *second*, *Styx*, which is a Lake rather than a River, was formerly the Daughter of *Oceanus*, and the Mother of the Goddess *Victoria* by *Acheron*. And *Victoria* having stood firm to *Jupiter*'s side in his War against the Giants, obtained this prerogative for her Mother, that no Oath that was sworn amongst the Gods by her name, should ever be violated; upon penalty to any of the Gods that did violate it, to be banished from the *Nectar* and the Table of the Gods, a year and nine days. This is then the *Stygian* Lake,

Serv. in Æn. 6.

Dii cujus jurare timent & fallere numen.
By which the Gods themselves dare n't falsly swear.

The

The *third* River, *Cocytus*, flows out of *Styx*, with a lamentable noise in its motion: it groans, as it were; and imitates, as well as it irritates, the exclamations of the *Damned*.

After this, comes *Phlegethon* or *Periphlegethon*, so called from φλέγω, *ardeo*: because it swells with *waves of fire*, and all its streams are *flames*. Hes. in Th.

So when the Souls of the Dead are passed over these four Rivers, they are afterwards carried to the Palace of *Pluto*: where the Gate is guarded by a Dog with three Heads, and his Body overgrown in a terrible manner with Snakes, instead of Hair. This Dog is the *Porter of Hell*, begotten of *Echidna* and the Giant *Typhon*. *Virgil* gives this description of him. *Æn.6.*

Cerberus, hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Stretch'd in his Kennel, monstrous Cerberus, *round*
From triple Jaws makes all these Realms resound.

And *Horace*, thus. *lib.* 3. *Od.*

Cessit immanis tibi blandienti
Janitor aulæ
Cerberus: quamvis furiale centum
Muniant angues caput ejus atque
Spiritus teter, saniesque manet
Ore trilingui.
E'en Cerberus *thy force confest*
Well pleas'd he lay and lull'd in rest,
Tho' hundred hissing Serpents spread
And guard around his horrid head,
And Gore foam'd round his triple tongue,
He gently listned to thy Song.

Now let us go on to the *Prince* and *Princess* of *Hell*, *Pluto* and *Proserpine*.

CHAP. III. SECT. I.

PLUTO.

THis is *Pluto* here, the *King of Hell*; begotten of *Saturn* and *Ops*; and the Brother of *Jupiter* and *Neptune*. He hath these *infernal* Dominions attributed to him, not only because in that Repartition of his Father's Kingdom, which we have sometimes mentioned before, the *Western* Parts fell to his Lot; but also, some say, because the Invention of burying, and of honoring the Dead with the *Funeral Obsequies*, that are now performed to them, proceeded from him as the Author. For the same reason he is thought to exercise a *Soveraignty* over the Dead. Look upon him. He sits on a Throne that is all covered with Darkness: and discover, if you can, the Ensigns of his Majesty a little more narrowly.

Diod. Sic. 4. Bibl.

Idem ap. Lil.

Eurip. in Phœn.

P. I see him, tho in the midst of so much Darkness; and can distinguish him easily. He holds a Key in his Hand instead of a Scepter, and the Crown upon his Head is of Ebony.

Paus. in pr. Iliac. Martian.

M. Sometimes I have known him crowned also with a Turbant; sometimes with the Flowers of *Narcissus* (or *White Daffadils*) and sometimes with *Cypress* Leaves: because those are the Plants, that they say he is delighted in; and especially the *Narcissus*, in remembrance that he stole his *Proserpine* (as I shall subjoin by and by) as she was plucking of that Flower.

Lil. Gyr. Varr. ap. eund.

It

It is not seldom neither, that a Rod is put into his Hand in the place of a Sceptre, with which he guides the Dead to Hell. And sometimes he hath a Head-piece put on the wrong way, which hides him so that he cannot be seen. His Chariot and Horses are of a *black* Colour, and when he made that Rape upon *Proserpine*, he rode in the same. But if you would ask me, what those *Keys* mean, which he hath in his Hand, I can readily let you know, that they signifie, that when once the Dead are received into his Kingdom, the Gates are as it were lock'd upon them, and there is no *Regress* thence into this life again. *Virg. Æn.* 6. Ovid. 5. Met. Pind. in Od. Hom. 5 Il. Hygin. in Astr. Poët.

——Facilis descensus Averni,
Sed revocare gradum, superasque evadere ad auras
Hoc opus, hic labor est.

To th' Shades you go a down-hill easie way,
But to return and re-enjoy the Day.
That is a Work, a Labour,——

P. What is the meaning of his being called *Pluto*?

M. That I will tell you, and the meaning besides of the rest of his Names.

Pluto, in *Greek* Πλούτων comes from Πλοῦτος, *Divitiæ*, *Riches*; according as in *Latin* he is called *Dis*, which signifies the same. The Reason whereof is, that what we esteem as Riches in this World, is all of it with great Labour drawn *ab inferis*, *hoc est*, *ex intimis terræ visceribus*, *from the lowest and most inward Bowels of the Earth*; whose Nature and Faculty to produce it, was believed, says *Tully*, to be consecrated to *Pluto*: for all things both proceed from the Earth, and

return

return to the Earth again. *De Nat. Deor. lib.* 2.

Soc. ap. Plut. Phurn. Gaz. ap. Lil. His Name of Ἅιδης, in *Greek*, ſignifies, *quaſi* ἀιδὴς, or *quaſi* ἀειδὴς, *triſtis, tenebroſus, inſpectabilis:* becauſe of *his ſitting in darkneſs ſo, that he cannot be openly ſeen.* Or you may immediately derive it from α, *priv.* and εἶδον, *videre.*

Ap. Lil. Gyr. He is likewiſe called by the Name of *Ageſilaus*, ἀπὸ τὸ ἄγειν τοὺς λαοὺς, *à ducendis ad inferos populis, from bringing of People to Hell.* Or, as others read the Word, it is *Agelaſtus*: which comes from γελάω, *rideo*, and α *priv.* becauſe *Pluto never laughs.*

Ovid. in Faſt. *Februus* is another of his Names, from the old Word *Februo*, to *purge by Sacrifice*; in relation to the *purgations* and *luſtrations*, that were uſed at Funerals. Whence the Month of *February* receives alſo its Appellation: at which time eſpecially the Sacrifices called *Februa*, were offered by the *Romans* to this God.

Cic. in Verr. 6. l. Guth. l. 1. c. 4. de jur. man. *Orcus* is a Name that is given him, *quaſi Urgus* and *Uragus*, from *urgendo: quòd homines urgeat in interitum: he urges people to their deaths.* And tho ſome reject this interpretation in that ſenſe, becauſe Ὄρκος, is *Greek*; yet it may be admitted, as the *Greek* ſignifies, *extremi agminis dux*, the *Commander that brings up the rere*; in regard that *Pluto* receives us at the laſt Act of our Lives.

In *Feſtus* we find him called by the Name of *Quietatis: quòd morte quietem cunctis afferat. Becauſe by death he brings reſt to all things.*

Aug. 4. de Civ. He is called *Summanus*, *quaſi ſummus Deorum Manium*, the *Chief of the Dii Manes*, or the *Gods*, the *Ghoſts of the dead.* The Thunder that happens

pens in the Night is attributed to him: whence he is commonly ſtyled alſo, the *infernal Jupiter*; the *Stygian Jupiter*, the third *Jupiter*, as *Neptune* is, *Jupiter ſecundus, the Second Jupiter.*

P. What was the Office and Power of *Pluto*?

M. If you are not ſatisfied fully yet as to that, from what hath been ſaid already, the *Fates* will tell you in their Addreſs, where they thus beſpeak him; *Claud. de Rapt. Proſerp.*

——— *O maxime noctis*
Arbiter, umbrarumque potens, cui noſtra laborant
Stamina, qui finem cunctis, & ſemina præbes,
Naſcendique vices alterna morte rependis,
Qui vitam, lethumque regis.
Great Prince o'th' gloomy regions of the dead,
For whom we hourly move our Wheel and Thread,
Of Natures growth and end thou haſt the ſway,
All Mortals Birth with Death thou doſt repay;
Who doſt command 'em both. ———

CHAP. IV.

PLUTUS.

ALtho *Plutus* is none of the *Gods of Hell*, yet the Affinity of his Name as well as his Office to that of *Pluto*, invites me to ſubjoin him next to *Pluto*, and to take occaſion to ſay ſomething of him here. For they are both of them *Gods of Riches*; which are the Root of all Evil, and which, as Nature, the common Parent, hath removed *near Hell*, ſo there is not a ſhorter

cut

cut to that place, than by the way of seeking to be rich.

Hes. in Th.

This *Plutus* was the Son of *Jason* or *Jasius* by *Ceres*: and he had all these Infirmities together upon him, to be *blind*, to be *lame*, to be *void of Judgment*, and to be in his nature *most timorous*; which yet were all very well attributed to him. For he must be *blind and a Fool*, to pass by, as he for the most part does, the *Good* in the distribution of his Stores, and heap them upon *ill* persons, who do not deserve them. He is *lame* to signifie how slow the Riches that are honestly gotten are in coming. And *timorous*, because the Rich are used to watch to the safe keeping of their Treasures with a great deal of Fear and Care.

CHAP. V. SECT. I.

PROSERPINE.

Virg. 6.

Paus. in Arcad.

Hesiod. in Th.

Arnob. l. 5.

Eusеb. præp. Ev.

*M*SHE, that you see sits by *Pluto*, is the *Queen of Hell*, the *Infernal Juno*, the *Lady* (as the *Greeks* commonly call her, Δέσποινα, *Domina*,) and dearest Wife of *Pluto*; the Daughter of *Ceres* and *Jupiter*, by name *Proserpine* or *Libera*; for she is otherwise called. *Jupiter*, her Father, begat her in the Shape of a Bull; and after she was born and grown up, he lay with her himself in the other Shape of a Dragon. Whence it came to pass, that in the *Mysteries* of the *Sabazia*, a *Golden Snake* folded in a Circle was produced, which at the initiation

tion of *Novices* used to be put into their Bosoms, and received again, as it slid down from them below.

P. But by what Fate did *Proserpine* come to be the Wife of this *Black* God?

M. The Story is thus. When none of the Goddesses would accept of him for his Deformity, it vexing him to see himself not only slighted and abused, but (as much as in them lay) forced to live always a single Life, he takes his Chariot in a great passion, and arises on a sudden out of *Hell* by a Cave in the Island of *Sicily*; where he saw a Knot of very fine young Ladies, gathering Flowers in the Fields of the City *Enna*, a most delightful place, which lies in the Heart of the Island, and therefore called *Umbilicus Siciliæ*, the *Navel of Sicily*. One of those Ladies, who was *Proserpine*, was remarkable above all the rest for her Beauty: and when *Pluto* saw her, he fell in love with her, and seizes her; and carrying her away with him from thence, he soon after, not far from the City *Syracuse*, shot under the Earth, and a Lake immediately arose in the Cleft, where to this day, says *Cicero*, the People of *Syracuse* observe their anniversary Festival, with a great Concourse of both the Sexes. Cic. 6. in Verr. Ibid.

P. O poor Lady! I am sorry for her. I condole her Misfortune heartily. And what then followed?

M. The rest of the *Nymphs*, who were in company with *Proserpine*, were almost frighted to death, and were scattered up and down to run away by all the means they could. In the mean time, *Ceres*, the Mother of *Proserpine*, comes;

comes; who by chance was absent, when her Daughter was stoln; and she seeks for her Daughter amongst her Acquaintance, a long long time to no purpose. Therefore in the next place she kindles Torches at the Fires, which break out at the top of the Mountain *Ætna*, and goes with them to search for her throughout the World: neither did she give over her vain Labour, till the Nymph *Arethusa* made her fully assured, that *Proserpine* was stoln by *Pluto*, and carried down into his Kingdoms. And then in great anger she hastned to expostulate with *Jupiter*, against the *Violence* that was offered to her Daughter. In short, she obtained, that in case *Proserpine* had yet eaten of Nothing in all the Dominions of Hell, she might return into the World again. And now both the Mother and the Daughter were upon their way, in great joy and triumph, out of Hell to the *Regions of Light*; when one *Ascalaphus* discovers, that he saw *Proserpine*, as she walked in *Pluto*'s Orchard, pluck a Pomegranate, and eat some Grains of it, whereupon an immediate stop was put upon *Proserpine*'s Journey. *Ceres*, the Mother, amazed at this new mischance, and incensed at the fatal Discovery of *Ascalaphus*, turned him for his punishment into an *Owl*, to be a Bird of an *ill omen*, and the *worst prognostication* that is, for ever. And at last by the importunity of her Prayers to *Jupiter*, she extorted this Favour from him, that he should give leave to *Proserpine* to live half of the year, at least, with her in the *Heavens*, and the rest of the time she might be below in *Hell* with her Husband. *Ovid. Met. l.* 5.

Serv. 1. Georg.

Ascalaphus.

Et Dea regnorum Numen commune duorum,
Cum matre eſt totidem, totidem cum conjuge menſes.
The Goddeſs now in either Empire ſways,
Six months with Ceres, *ſix with* Pluto *ſtays.*

Proſerpine after this took to love her Husband, as diſagreeable as he was, to that degree, that ſhe was jealous; and changed *Mentha*, for being a Miſtreſs to him, into a Herb of her own name. *(Mint.)* Menthe.

SECT. II. *An Explication of the Fable.*

P. YOU have told a very pretty Story here. Pray what is the Signification of it?

M. The Signification of it is this. *Ceres* is the *Earth*, and her Daughter *Proſerpine* the Fertility of the Earth, or rather the *Seed* which makes it fertile. Which Seed lying buried in the Ground all the Winter, and in Summer breaking forth, and growing into Fruit; therefore it is ſaid, that *Proſerpine* (the Emblem of this Seed) lives half of the year in Hell, and the other half in Heaven. Others refer this particular to the *Moon*; which is hid from us in the Hemiſphere of the Countries beneath us, as long as it ſhines to us in our own. Varr. ap. Aug. 7. de Civ. Euſeb. 1. præp. Ev.

There are thoſe who believe *Hecate* to be the ſame with *Proſerpine*. And if you are willing to follow their Opinion, you muſt call to mind, what I ſaid before, where I treated of *Diana*.

It remains, that now we turn our Eyes towards the *Tribunal* of *Pluto*: where you ſee perpetual Trials had before him in that ſorrowful Picture: and all Perſons, as well the Accuſers

Accuſers as Offenders, that have been formerly wicked in their Lives, as they receive their Deaths impartially from the Three *Fates*; ſo after Death they receive their Condemnation impartially from Three *Judges*, and after Condemnation their Puniſhment impartially from Three *tormenting Furies*.

CHAP. VI.

The FATES.

P. WHere are thoſe *Fates*? Shew me, Sir. *M.* They are thoſe three *Old Ladies*, dreſſed in White Robes, Border'd with Purple. Their Robes are as white as Snow, and look very fine. It is ſaid, they were either born of *Nox* and *Erebus*, or Neceſſity, or the Sea, or of that *rude and indigeſted Maſs*, which the *Ancients* called *Chaos*. In *Latin* their Name is *Parcæ*, from *Partus*, as *Varro* hath it, becauſe they are ſuppoſed to diſtribute good and bad things upon perſons at their *Births*. Or from *parcendo*, by an *Antiphraſis*, as others generally ſay, becauſe they *ſpare no Body*. They have the Name likewiſe of *Fatum*, *Fate*; and are made to be *Three* in number, becauſe there is a *Triple* Fate in reſpect to the paſt, preſent, and future time. Fate, ſays *Tully*, is all that, *quod à Deo conſtitutum & deſignatum eſt, ut eveniat: quod Græci εἱμαρμένην appellant: Which God hath decreed and reſolved ſhall come to paſs.* And which the *Grecians* call εἱμαρμένη. It is, ſays *Chryſippus*, *a perpetual certain and unavoidable*

Catull. in Epit. Thet. Heſiod. Plat. l. 10. de rep. Lycophr.

Serv. in 1. Æn.

Euſeb. 6. præp. Eu.

De fat. & 1. de Divin. Boët. n. Top.

avoidable series and chain of things: Sempiterna quædam & indeclinabilis rerum series & catena sese volvens & implicans per dexteros consequentiæ ordines, è quibus connexa est, Wrapping up and enfolding up itself in an order of Consequences, which compose the several Links, and follow one another to all eternity. The Etymology of *Fatum* is from *fando*: because it is what the *Parcæ*, the Three Sisters, derive upon persons by what they *speak* concerning them, at the time of their Births; as we saw above in the Story of *Meleager*. Var. ap. Lil.

P. What are the Names of each, and their Offices?

M. The Name of one is *Clotho*, from the Verb κλώθω, to *spin*. The *Second* is called *Lachesis*, from λαγχάνω, *sortior*. The *Third*, *Atropos*, from *a priv.* and τρέπω, *verto*: because she is *unalterable*, *unchangeable*. These are the Names that the *Grecians* give them: the *Romans* call them *Nona*, *Decima* and *Morta*. Cesen.

Their Office is to manage, in their respective Stations, the *Thread of the Lives of Mankind*. For *Clotho* draws the Thread betwixt her Fingers. *Lachesis* turns about the Wheel; and *Atropos* cuts the Thread that is spun, with a pair of Scissors. *That is*, the First gives us life, and brings us into the World. The Second predetermines the Fortune that shall befal us here: and the Third concludes our Lives. One, says *Servius*, speaks all; the other writes, and the third spins. (*In Æn.* 1.) Vind. ap. Gyr.

X CHAP.

CHAP. VII.

The FURIES.

P. AND what are those *Monsters* called, that have the *Faces of Women*, but strange and dreadful ones, with lighted Torches in their Hands, and Snakes beating about their Necks and Shoulders?

M. They are the *Furies* (*Furiæ*:) who are so called, *quòd homines scelerates in furorem agant*; because they *make Men mad* with the Torments that they inflict upon them for their Crimes. They are otherwise called *Diræ*, *Eumenides* and *Canes*, in general: but their proper Names are *Alecto*, *Tisiphone*, and *Megæra*, three Sisters, born of *Nox* and *Acheron*, and it is supposed, *Virgins*; because as they are the Avengers of things that are ill done, yet they cannot be corrupted nor perverted from exacting the punishment that is due to the Offender.

Virg. 3. Æn. Ibid. 8. Ibid. 4. Ibid. 6. Ibid. 12. Suid. & Orph. in hymn.

P. Why do they make but three of them?

M. Because it answers to the three great Passions of the Mind, *Anger*, *Covetousness*, and *Lust*, by which Mankind is chiefly hurried into all sorts of Wickedness. For *Anger* begets Revenge. *Covetousness* puts us upon immoderate getting of Wealth by right or wrong; and *Lust* does the same with us as to Pleasures. Indeed some add a *fourth Fury*, by the name of *Lyssa*, *Madness*: but she is easily reduced to the other three

Ibid. ap. Gyr.

Eurip. in Herc. fur.

three, and so is *Erinnys*, whose name is common to them all.

P. What then is the Office of these *Furies*?

M. Their Office is exercised in taking that Cognizance and Satisfaction upon Crimes, as the thing deserves; and in tormenting the *Consciences* of *secret* Offenders. Whence they are commonly also entituled, *Deæ Speculatrices & vindices facinorum*; *The Goddesses, The Discoverers and Revengers of evil Actions.* Which they perform upon the Wicked, by frightning, and following them with *burning Torches.* You see the Picture of them there: now hear their Description in *Virgil. Æn.* 12.

Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartareum, Nox intempesta Megæram,
Uno eodemque tulit partu, paribusque revinxit,
Serpentum spiris, ventosaque addidit alas.
There are two Hags, the Diræ *stil'd, brought forth*
By everlasting Night, at one sad Birth,
To Hell's Megæra, *who with Serpents join'd,*
Girded their wastes, and wings with tempest lin'd.

P. What would the Poets *shadow* to us, under the name of these *Furies.*

M. Only, says *Cicero*, that such as have done any wicked and unlawful thing are tormented and affrighted, not with the *Blows* and the *Burning Torches* of the *Furies*, as it is in the Fable, but with the stings of their own evil Consciences. *Nec enim quemque fraus* (says he *Or. pro Rosc. Am.*) *& suus terror maxime vexat: suum quemque scelus exagitat, amentiaque afficit; suæ malæ cogitationes, conscientiæque animi terrent. Hæ sunt impiis assiduæ domesticæ Furiæ, quæ dies noctesque,*

pœnas à sceleribus repetunt. Every ones own Fraud, and his own Terror vexes him most. Every ones own wickedness torments and enrages him: his own evil Thoughts, and the Lashes of his Conscience affright him. These are constant and domestick Furies to the wicked; that night and day expect the punishment of them, that their Crimes deserve.

CHAP. VIII.

NIGHT, DEATH, SLEEP.

P. YOU have sometimes, Sir, made mention of *Nox* and *Erebus*. Are they (I pray you) of the number of the Gods?

M. Yes, *Nox*, is of all the Gods the most *Ancient*; being born of the first *Chaos*, and the Brother of *Erebus*, who also was born of the same: who is the *God of Hell*, and the Father of the Gods that are there. And of those two *Nox* and *Erebus*, *Mors*, *Death*, was born, with her black Wings, and her black speckled Robe, as she is usually dress'd. But there are no Temples, nor Sacrifices, nor Priests consecrated to *Mors*: because she is a Goddess that no Prayers can move, nor Sacrifices pacifie. *Somnus*, *Sleep*, hath his Wings too, as well as *Mors*; and is thus saluted by *Iris* in the name of *Juno*, at her coming to his Palace.

Hor. 2. serm. Orph. in hymn. 11. ξ. Virg. 5. Æn. Ov. 11. Met.

Somne, quies rerum, placidissime Somne Deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces, reparasque labori.

Thou

Thou rest o'th' world, Sleep, the most peaceful God,
Who driv'st Care from the Mind, and dost unload
The tir'd Limbs of all their weariness,
And for new Toil the Body dost refresh.

There are in the Palace of *Somnus*, where *Iris* made this Address to him, two Gates, says *Virgil*, by which Dreams pass and repass.

Sunt geminæ Somni portæ, quarum altera fertur 6. Æn.
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens Elephanto:
Sed falsa ad cœlum mittunt insomnia manes.
There are two Gates of Sleep; one made of Horn,
Through which true Visions to the Skies are born:
The other Ivory, polish'd purely bright,
Whence false Dreams sally to Etherial Light.

These Dreams are ushered in by *Morpheus*, the Servant of *Somnus*, who hath an Art to change himself into any Shape. And they are said to sit under the Shade of a great and spreading *Elm*, which is in Hell. But let us return to *Pluto's* Court. Ovid. 11. Met. Virg. 6. Æn.

CHAP. IX.

The Judges of Hell, MINOS, ÆACUS, RHADAMANTHUS.

HArd by the Three *Furies*, and the Three *Fates*, you see the Three *Judges of Hell*, *Minos*, *Rhadamanthus*, and *Æacus*: who for the Reputation of their Prudence, Justice and Temperance in which they flourish'd amongst Hom. 2. Odyss.

the People of *Crete*, are believed to be the Judges in the *Tryals of the Souls of the Dead* here. The two first are said to be the Sons of *Jupiter* by *Europa*; the last to be the Son of *Jupiter* by *Ægina*: and when the Subjects of Queen *Ægina* were all swept away in a Plague, besides himself, he (it is told us) prayed to his Father, to repair the Race of Mankind again (which was almost extinct) and *Jupiter* accepted of his Prayer. So that he caused the *Emmets*, which swarmed about an hollow old Oak, to be turned into *Men*; who took the name of *Myrmidones* from Μύρμηξ, an *Emmet*.

Ovid. 7. Met.

The Affair of *judging the Dead* was divided amongst *these Three* by *Pluto* in this manner, that *Rhadamanthus* should judge the *Asiaticks*, and *Æacus* the *Europeans*: each holding a Staff in his Hand. But *Minos* should be distinguished with a *Sceptre*, and sit alone, and over-see the Judgments of *Rhadamanthus* and *Æacus*. Before whom if there arose a Case that was ambiguous and difficult, then *Minos* should take the Cognisance thereof, and decide it. *Tully* (*in Tusc. lib.* 1.) adds to these a Fourth Judge, *Triptolemus*. But we have already treated of him in his place.

Plat. in Gorgia.

CHAP.

CHAP. X. SECT. I.

The most Famous of the Condemned *in Hell.*

FRom the *Judges*, let us pass on to the *Criminals*, whom you see represented there in horrid Colours. It will be enough to remark the most celebrated of them, and to touch upon their Punishments, and what the Crimes were, that have laid them under this Condition.

SECT. II. *The Giants.*

THese were the Sons of *Terra* (*the Earth*) conceived of the Blood of *Cœlum*, which ran from him at the time that *Saturn*, the Son of *Cœlum*, gave his Father that dishonorable Wound, which *emasculated* him. They are all very high in stature, with horrible *Dragons* Feet, their Looks and their Bodies every way full of Terror. Their Crime was, their *daring* to fight against the *Celestial* Gods, in order to depose *Jupiter* from the possession of Heaven. To which purpose they heaped up mountains upon mountains, and darted Trees, set on fire, against the Gods and Heaven from thence; together with vast Stones and solid Rocks, which at their Fall upon the Earth again, became Mountains, and if they fell into the Sea, they made Islands. This Battel was

Hesiod. in Theog.

Homer. Odyss. 13.

Ovid. 1. Met.

Duris Samius,

fought upon the *Phlegræan* Plains, near the Borders of *Campania*; which Country is called *Phlegra* from *Phlego*, φλέγω, *uro*, from the subterraneous Fires, and the hot Baths that it abounds with, which flow continually. The Giants were beaten, and every one of them, what with the Thunder of *Jupiter*, and the Arrows of *Apollo*, and the Arms of the rest of the Gods, cut off. And some say, that out of the Blood of the slain, which was spilt upon the Earth, Serpents and such like envenomed and pernicious Animals derived their Production. The most eminent of these Giants were,

Nat Com. l. 6.

Typhœus or *Typhon*, the Son of *Juno*; conceived by her without a Father. A Giant of that vast Magnitude, that it is said, he touched the East with one Hand, and the West with the other, and the Heavens with the Crown of his Head. He had a hundred Dragons Heads growing from his Shoulders: his Body was all covered with Wings, and rugged Hair: his Eyes were of Fire, and his Mouth belch'd out Flames. Yet he was overcome and cast under *Sicily*: where he takes up the whole Island from one point of it to the other: and strives, says *Ovid* (*Met. lib. 5.*)

Homer. hymn. in Apollon.

Nititur ille quidem, pugnatque resurgere sæpe:
Dextra sed Ausonio manus est subjecta Peloro,
Læva, Pachyne, tibi; Lilybæo crura premuntur;
Prægravat Ætna caput.
Ausonian Pelorus *his right hand*
Down weighs; Pachyne *on the left doth stand*;
His legs are under Lilybæus *spred*;
And Ætna's *bases charge his horrid head.*

Pelorus.

Pelorus, *Pachynus*, and *Lilybæum*, are the three *Promontories*, which make the three Corners of *Sicily*: the Iſland lying in the form of a Triangle, and thence intituled *Trinacria*.

Ægæon, was another prodigious and fierce Giant of this Number of extraordinary Note: having an hundred Hands, and fifty Heads, according to *Virgil*. (*Æn.* 10.)

Ægæon qualis, centum cui brachia dicunt,
Centenaſque manus, quinquaginta oribus ignem
Pectoribuſque arſiſſe: Jovis cum fulmina contra
Tot paribus ſtreperet clypeis, tot ſtringeret enſes.
Such they the hundred-handed Giant fame,
Who belch'd from fifty mouths devouring Flame,
When arm'd againſt Jove's *Thunderbolts, he wields*
As many Swords, as many ratling Shields.

Wherefore he was epitheted *Centumgeminus*; and the *Grecians* called him *Briareus*. He hurled a hundred Rocks againſt *Jupiter* at one Throw. Yet *Jupiter* laid him flat, and bound him in a hundred Chains; and thruſt him under the Mountain *Ætna*: where as often as he moves his ſides, he makes the Mountain caſt forth great flames of Fire. Hom. Il. 1. Callimach. in lavacr. Del.

Aloius, at the time of this War with *Jupiter* was a ſuperannuated Man; and not able to take up Arms himſelf againſt the Gods. But he ſent his Wifes two Sons, by *Neptune*, the *Aloidæ*, as they were called from *Aloeus*, their Father-in-law, (or *Ochas* and *Ephialtes*) to ſupply his place and aſſiſt the Giants: who ſuffered the like Fate with the reſt of them to be beaten, and for their raſhneſs to take their puniſhments here in Hell. Virg. 6. Æn.

Tityus

Apoll. 1. *Tityus* was the Son of *Jupiter* and *Elara*; born in a subterraneous Cave; in which *Jupiter* after he had begotten him, hid his Mother for fear of the Anger of *Juno*. At the time of her Labour, the Boy was of that wonderful Bigness, that the Earth it self gaped to bring him to the Light; which made him be believed to be the *Son of the Earth*. *Juno* afterwards persuaded this Giant to impeach *Latona* of Breach of Chastity: whereupon *Jupiter* struck him with Thunder down into Hell. And there as he lies at length, he is said to take up nine Acres of Ground; and hath a Vultur preying continually upon his Liver, which is renewed for the purpose every Moon. *Virgil* describes him in the same manner. *Æn.* 6.

Necnon & Tityum Terræ omnipotentis alumnum
Cernere erat; cui tota novem per jugera corpus
Porrigitur, rostroque immanis vultur adunco,
Immortale jecur tundens, fœcundaque pœnis
Viscera rimatur que epulis, habitatque sub alto
Pectore, nec fibris requies datur ulla renatis.
Th' All-parent Earths huge Off-spring I beheld,
Tityus, *whose Body nine whole Acres fill'd;*
Where a huge Vultur, with a crooked Bill,
Lies tearing his immortal Liver still,
And, Dainties searching, dwells upon his Breast,
Nor grants to his renewing Bowels rest.

Æschyl. in Prometh. To these we may add the *Titans*, the Sons of *Terra* and *Cœlum*. The chief of whom was *Titanus* the elder Brother to *Saturn*; who made War against *Jupiter*, because tho the Inheritance to *Saturn*'s Kingdom of Right belonged to him, yet *Jupiter* usurp'd it from him. In this War *Titan* and his Party were beaten, and afterwards cast down into Hell.

SECT.

SECT. III. *Other Famous Offenders.*

AMongst the reſt of the moſt famous of the condemned in Hell, *Phlegyas*, King of the *Lapithæ* in *Theſſalia*, comes firſt to be conſidered. He was the Father of the Nymph *Coronis*; and underſtanding that *Apollo* had debauch'd his Daughter, he went in anger, and ſet the Temple of *Apollo* at *Delphi* on fire. For which the God ſhot him through the Body with an Arrow: and here in Hell his puniſhment is, to ſit in fear, under a great Stone, that threatens every moment to fall upon his Head, and cruſh him to pieces; and ever and anon he cries out, (*Virg. Æn. 6.*)

Diſcite juſtitiam moniti, & non temnere Divos.
Learn Juſtice hence, and don't deſpiſe the Gods.

He is always fearing, what never hurts him.

Ixion was the Son of this *Phlegyas*. He killed his own Siſter, but had his pardon for it of the Gods, and came to be advanced into the Heavens: where his Proſperity begat a preſumption in him to attempt the Chaſtity of *Juno*. *Jupiter* having notice of his Deſign, ſubſtituted a *Cloud*, that was figured in the likeneſs of *Juno*, to ſerve him in her ſtead. And they ſay, the deluded Lover diſcharg'd his Affections upon the ſame; and had iſſue of the Cloud the filthy Monſters, the *Centaurs*. Upon which he was thrown down to the Earth again: where making it his Boaſt in all places, that he had his Deſire of the *Queen of the Gods*, he was ſtruck with Thunder down further into *Hell*, and tied faſt to a Wheel, which is turning about continually.

Another

Another remarkable person amongst the condemned here, is *Salmoneus*, King of *Elis*: whose ambition was not satisfied with honours of a *Crowned Head*, but he would be adored as a God too: to which purpose he built a Bridg of Brass of a great height, which extended itself over the City *Elis* and the Heads of the Inhabitants, to imitate the Thunder and Lightning of *Jupiter*, as he rode in his Chariot upon it: from whence if he darted a Torch down against any one, immediately that person was taken and killed. This Arrogance was so insufferable to *Jupiter*, that he threw the *Proud Man* headlong out of his Stage into Hell: where I saw him, says he in *Virgil Æn. 6.*

Vidi crudeles dantem Salmonea pœnas;
Dum flammas Jovis & sonitus imitatur Olympi.
I saw Salmoneus *as he tortur'd sate,*
Who Lightning could, and Thunder imitate;

Sisyphus was a famous Robber, killed by *Theseus*. His punishment in Hell is to roll a great, *& non exsuperabile saxum, and an insuperable stone,* up to the top of a high Hill: whither he no sooner with labour hath brought it, but immediately it falls down upon his hands again.

Herod. in Argon.

The *Belides*, who are so called from their Grandfather *Belus*, as they have also the name of *Danaides*, from their Father *Danaus*, were fifty Sisters, that were given in Marriage to the fifty Sons of their Brother. But *Danaus*, their Father, being advertised by an *Oracle*, that he should be killed by one of his Daughters Husbands, a *Son in Law*, he prevailed with the young Ladies, beforehand, to promise him, that after the Weddings were over

and

and their Husbands asleep in their Beds, they would every one kill their Husbands as they lay, and arm themselves for the purpose with Daggers privately. The Women did accordingly all put their promises in execution; excepting *Hypermnestra*, who spared *Lynceus* her Husband, who afterwards killed *Danaus* and took his Kingdom. But for their punishment for so great a wickedness as this, they stand condemned to draw water continually out of a deep Well into a Tub, that is as full of holes as a Sieve, till such time as they have filled it. Which whilst they strive to do in vain, they are tormented with an unprofitable labour, without end. Thus *Ovid* says of them (*Met. l.* 4.)

Assidua repetunt, quas perdunt Belides undas.
They hourly fetch the water that they spill.

Another Criminal here, that we must take notice of, is *Tantalus*, the Son of *Jupiter* by the Nymph *Plota*. This person having the curiosity to try the *Divinity* of the Gods by an undoubted Argument, invited them all to a Feast: he killed, and quartered his own Son *Pelops*; and boiled him, and set the *joynts* before them for their entertainment. *Ceres* fell very heartily upon the Boys *shoulder*. But the rest of the Gods abstained from such horrid Diet: and instead of the Shoulder of *Ceres*'s eating, they supplyed the Boy with another of Ivory, and sent *Mercury* to recal him from the dead again. This is that *Pelops*, the Husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born. The latter whereof was sentenced to Banishment for corrupting his Brother's Wife: and after being recal'd from thence in some time, he eat up those

Euseb. Præp. Eu.

Pelops.

Pindar. in Olymp.

Atreus Thyestes.

those very Children that he had begotten of her by her Husband *Atreus*'s own means; who killed and served them up in Dishes to Table, where he and *Thyestes* were together. At the horrour of which action, the *Sun*, it is said, drew back, and turned its course to the East. We must not omit to tell the punishment, that *Tantalus* is condemned to for his Crime. He is tormented with eternal Hunger and Thirst, in the midst of plenty both of Meat and Drink. For he stands in water up to the Chin, and is forbid to drink it; and he hath Meat playing before his Mouth, but cannot catch it. Nor is that all, but (*Virg. Æn.* 6.)

Homer. Odyss. λ.

Hunc super atra silex jam jam lapsura, cadentique;
Imminet assimilis.

A huge Stone
Ready to drop hangs o'r his cursed head.

The former part of his punishment is thus expressed by *Ovid*.

Quærit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.

Half drown'd he thirsts, the dangling apples swing
From's gaping chops. This comes of prattling.

For they say he divulged the secrets of the Gods unto men.

Now this Fable of *Tantalus* represents to us the condition of a *Miser*; who in the midst of plenty *suffers want*; and gapes not only after the things that he hath not, but after the things that he hath too, as *if he had not them*. *Horace* makes the same application, where he plays his *Satyr* upon the *Covetous*, thus. (*Serm. lib.* 1.)

Tantalus a labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur.

To

Tho' Tantalus, *you've heard, do ſtand chin-deep*
In water, yet he cannot get a ſip.
At which you ſmile: now all on't would be true,
Were the name chang'd, and the tale told of you.

CHAP. XI.

Monſters *of Hell.*

THeſe Pictures of the *Stygian* Kingdom are full of *Fabulous Monſters.* But the ſtrangeſt above all the reſt are the following. As the *Centaurs:* who were the antient Inhabitants of *Theſſalia*: and the firſt that began to make Horſes tame, and to fight upon them in Battel; upon which the Neighbours (who ſaw them) imagined, that they were but one Creature, with the Body partly of a Man and partly of a Horſe. But the Poets have another Fiction of their being begotten by *Ixion* (as we ſaid but now) upon a Cloud, which he believed to be *Juno*: from whence we find them entituled *Nubigenæ* in *Virgil. Æn.* 6. and *Bacchus* is ſaid to have overcome them.

Geryon, becauſe he was the *King* of the three Iſlands called *Baleares*, is feigned *tricorporem eſſe & tergeminum*, to *have three bodies.* Or it may be, becauſe there were three Brothers of them of the ſame name: who were united to each other in their Wills and Affections ſo, that they ſeemed to be governed, and to live all by one *Soul.* They add that *Geryon* kept *Oxen*, which devoured the Strangers that came to him;

him; and which had for their *guard* a Dog with two Heads, and a Dragon with ſeven. And that *Hercules* having killed the *guard*, drove the Oxen afterwards away.

Serv. Æn. 1. The *Harpyes*, (*Harpyiæ*) which make another part of the *Monſters of Hell*, are ſo called from ἁρπάζω, *rapio*. They were born of *Oceanus* and *Terra*, with Virgins Faces, the Bodies of Birds, and Hands like *Claws*. Their names were *Aello*, *Ocypete* and *Celeno*: which latter it is ſaid was the Mother of *Zephyrus* (the *Weſt Wind*) and beſide ſhe bore the two Horſes, that belonged to *Achilles*, *Balius* and *Xanthus*. Virgil gives us a deſcription of theſe three Siſters, (*Æn.* 3.) thus.

At ſubitò horrifico lapſu de montibus adſunt
Harpyiæ, & magno quatiunt clangoribus alas:
Sive Deæ, ſeu ſint Diræ, obſcœnæque volucres:
Triſtius haud illis monſtrum eſt, nec ſævior ulla
Peſtis, & irâ Deum, Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fœdiſſima ventris
Proluvies, uncæque manus, & pallida ſemper
Ora fame.

But from the Mountains, with a ſpeedy flight,
On thundring Wings Harpies *themſelves invite;*
Be they foul Birds, Furies, or Goddeſſes.
No Monſter like to theſe, no Plague more fell,
Nor ſharper Vengeance Heaven e're call'd from Hell.
Theſe Fowl have Virgins Faces, and hook'd Claws,
Still purging Bellies, always greedy Maws,
With Hunger pale.

Vir. Æn. 6. Add to the three *Harpyes*, the three *Gorgons*, *Meduſa*, *Stheno*, and *Euryale*: who were the Daughters of *Phorcus* and *Cete*. Inſtead of Hair, they had their Heads covered with *Vipers*: which ſtruck ſuch a terrour into the beholders,

holder, that they turned him preſently into a *Stone*. It ſeems, as if they intended to repreſent by this part of the Fable, the extraordinary Beauty of theſe Siſters; ſo as that he that ſhould ſee them, ſhould be ſtunn'd with amazement at it, and ſeem as if he ſtuck like a Stone to the place where he was. Yet there were other *Gorgones* beſides theſe, born of the ſame Parents: who went under the name of

Lamiæ, or as others call them, *Empuſæ*. Theſe had only one Eye, and one Tooth amongſt them; which were common: and when they went abroad, they took them out with them for uſe. But at home they laid them up in a certain place. They had the Faces of Women, and alſo the Necks and Breaſts. But *lower*, they were covered with Scales, and their Tails were the ſame as thoſe of Serpents. They made a cuſtom of circumventing the Men by their cunning, to devour them, when they had done. For with their naked Breaſts and *Bubbies*, and their Eyes looking downwards in modeſty, they tempted ſuch as lookt upon them to come near, and diſcourſe them; till being within the reach of them, theſe *Lamiæ* would then fly in their Faces, and ſtrangle them, and tear them to pieces barbarouſly. And what can be more expreſſive of the fatal Arts of *ill Women* to bring in the Men to them to their ruin, than this? Of whom therefore the Scripture admoniſhes us to have a care in theſe words, *Lamiæ nudaverunt mammam* (Lam. 4. 3.) *The Lamiæ have made naked their Breaſts.* Others write but of one *Lamia*; who they ſay was a Lady of an extraordinary beauty, and enjoyed

Æſch. in Prom.

Dion. Hiſt. Lib.

Duriſ. 2. rer. Libyc.

by *Jupiter*. But when the jealousie of *Juno* had deprived her of the Children, that she bore, she became distracted with grief, and devoured other peoples Children, as she found them in their Cradles.

Hom. Il. ξ. Hes. in Theog. The Monster *Chimæra*, is one that vomiteth forth fire. He hath the Head and Breast of a Lion, the Belly of a Goat, and the Tail of a Dragon.

Prima Leo, postrema Draco, media inde Capella.

And so *Ovid* himself describes him:

Quoque Chimæra jugo, mediis in partibus hircum,
Pectus & ora Leæ, caudam Draconis habebat.

——— *And on the craggy top*
Chimæra *dwells, with Lions face and mane,*
A Goats rough body and a Dragons train.

The occasion of which Fable, is a *Vulcano-Mountain* in *Lycia*; which had Lions living upon the top of it, Goats upon the middle part, (because it abounded in Pasture) and Serpents at the Foot below. And *Bellerophon* rendring this Mountain habitable, he is therefore said to have killed the *Chimæra*. *Pausan. in Corinth.*

Vid. Nat. Com. The Monster *Sphinx* was begotten of *Typhon* and *Echidna*. He had the Head and Face of a young Woman, the Wings of a Bird, and was like a Dog in the rest of his Body. He infested the Country about *Thebes* from a Mountain of his own name; from whence he made assaults upon persons, that passed the Roads; insomuch that *Apollo* was consulted about him; who returned answer, that unless some body did resolve the Riddle of *Sphinx*, there would never be an end of that great evil to the Neighbourhood. Many hereupon made tryal of their skill

to

to resolve it; but were overcome and torn to pieces by the Monster. *Creon* at that time was King of *Thebes*: who published an Edict throughout all *Greece* to declare, that if any one could explain the Riddle of *Sphinx*, he promised that he would give him to Wife his own Sister *Jocasta*. The Riddle was this; *Quodnam animal mane quadrupes, meridie bipes, vesperi tripes esset? What Animal is that, which goes upon four Feet in the morning, upon two at noon, and upon three at night?* *Oedipus* encouraged with the hopes of the Reward, set upon it, and hit the matter so exactly, that *Sphinx* in grief immediately cast himself headlong from a Rock and died. He said that *that Animal* was a *Man*: who in his infancy creeps upon his Hands and Feet, and is indeed *quadrupes* going upon all four: but afterwards as he grows, he becomes *bipes*, because then he uses the service of nothing to walk upon, but his *two feet* only. And in his old age when he comes to a Staff, then that Staff serves him for a *third foot*, and so he is *Tripes*.

This is that *Oedipus*, the Son of *Laius*, King of *Thebes*, who understanding from an Oracle, that his own Son should kill him, gave him to a Soldier to be made away in a Wood. But the Soldier being moved with a sense of pity towards the Child, and afraid to imbrue his Hands in Royal Blood, bound him by the Feet and hung him upon a Tree, to perish with Famine: in which condition one of the Shepherds of *Polybus*, King of *Corinth*, found him; and presented him to the Kings Lady; who having no Children otherwise, brought him up for her own; *Oedipus* (for that was the name they gave

Stat. Theb. 1. Plutar. Ælian. & alii.

him from his *ſwollen feet*, (from Οἰδέω, *tumeo*, and πούς, *pes*,) as he grew a Man, being ſatisfied that King *Polybus* was not his Father, reſolved to find out who his Parents were; and conſulting the Oracle; he was told that he ſhould meet his Father in *Phocis*. And ſo indeed he did in his Journey into that Country: but not knowing him, he killed him in a quarrel that aroſe; and then going to *Thebes* where he overcame *Sphinx*, he married (as the reward of his Victory over that pernicious Monſter) *Jocaſta* (who was his own Mother,) the Siſter of *Creon*, according to the tenour of the Edict of that King: by whom he had two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Iſmena*. He came in time afterwards to know, that he had killed his Father, and married his Mother: which ſtruck him with ſuch a madneſs, that he pulled out his own Eyes; and would have laid violent Hands upon his life too, but that his Daughter *Antigone* hindered him, who was his Governeſs in his blindneſs.

Senec. in Oedip.

As for *Eteocles* and *Polynices*, the Male Iſſue of this inceſtuous Conjunction, it was agreed, that they ſhould ſucceed to their Fathers Kingdom of *Thebes*, upon condition, to reign every other year by Turns. The firſt year fell to the ſhare of *Eteocles*, as being the eldeſt: who after his time was expired, refuſed to give place to his Brother *Polynices*. Whereupon they went to War on both ſides; and the two Brothers engaging one another in a ſingle Combat, were both killed. Yet in their dead Bodies, there was to be ſeen the anger, that they bore to one another. For as they lay upon the ſame Funeral

Stat. in The's.

neral Pile, and were burnt by the ſame Fire, the flames they ſay which came from the two Bodies, divided into two parts; as if thoſe were ſenſible of the bitter Enmity that was betwixt the two perſons when living.

CHAP. XII.

The Elyſium.

THere is a place in the Region of the Kingdom below, abounding with pleaſure, and delights, which is called the *Elyſium*, from λύσις, *ſolutione*; becauſe thither the *ſouls of the Good come, corporeis ſolutæ vinculis*, after they are *looſed from the Chains of the Body*; and have been purged from the light offences, that they have contracted in their abode in the World. Thus, it is certain, one of the number of themſelves told the thing formerly to *Æneas*. *Virg. Æn.* 6.

Quiſque ſuos patimur manes; exinde per amplum
Mittimur Elyſium, & pauci læta arva tenemus.
All ſuffer for themſelves; few to the vaſt
And gladſome fields of fair Elyſium *haſt.*

Thoſe Fields are thus afterwards deſcribed by the ſame Poet. *Ibid.*

Devenere locos lætos, & amœna vireta
Fortunatorum nemorum, ſedeſque beatas.
Largior hic campos æther & lumine veſtit
Purpureo, ſolemque ſuum, ſua ſydera norunt.
This done, they came to Seats of joy and reſt,
Groves, happy Manſions of the ever bleſt,
Which larger Skies cloath with a Purple Grey,
New Stars attending their own God of day.

CHAP. XIII.

The River Lethe.

THere is a River in Hell called *Lethe*, from the *Greek* λήθη, *Oblivion*: which hath a quality, if you drink of it, to make you forget quite every thing or action that is paſt or done. So that when the *Souls* of the *Pious* have ſpent many Ages in the *Elyſian* Fields, they drink of the Water of *Lethe*, and are believed to tranſmigrate into new Bodies, and return into the World again. Which that they may be willing to do, it is neceſſary, that they forget both the pleaſures that they have received in *Elyſium*, and the miſeries that they did endure in this life before. For otherwiſe who would willingly take it up a ſecond time? (*Virg. Æn.* 6.)

——— Animæ quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices, & longa oblivia potant.
——— Souls that by Fate
Are doom'd to take new ſhapes, at Lethe's *Brink,*
Quaff ſecure Draughts, and long Oblivion drink:

Theſe Souls went out of *Elyſium* by that *Ivory* Gate, which you ſee is painted in the lower part of this Wall: where if you pleaſe, Sir, we will take our leave of this infernal Kingdom too: and go on to examine the Images of the reſt of the Gods; which, tho they may be as ridiculous, are however ſomething more handſome than theſe.

PART

PART V.

Of the Dii Minorum Gentium; *or the* Subordinate Deities.

CHAP. I.

The Penates.

NOW *Palæophilus*, it remains that we take a view of the *Dii Minorum Gentium* or the *Subordinate Deities*; which, as I obſerved to you in the beginning, are otherwiſe called *Semones*, *Minuti*, *Plebeii*, and *Patellarii*; and take up the fifth diviſion in this *Fabulous Pantheon*, in the quarter there before us: where they are painted not promiſcuouſly, but in order; and conſidering the great number of them, in ſuch an order, as is not unhandſome. For it is certain, the *Romans* had an infinite number of them; becauſe they ſuppoſed, or rather feign'd, a *God* preſiding to almoſt every thing. And when you ſee they aſſigned no leſs than three Deities to the cuſtody of one Door; as the God *Forculus* to the Door itſelf, the Goddeſs *Cardea* to the Hinges, and the God *Limen-*

tinus to the Threſhold, what a multitude of them muſt you think there was aſſigned to things of greater moment? I ſhall only here tell you, and ſhow you as it were *en paſſant* thoſe that preſide over mankind, and are exerciſed in either helping or keeping us, from the beginning of our Lives to our Deaths.

De Nat. 2. The *Penates* derive their name from *Penus, Proviſion: eſt enim omne, quo veſcuntur homines, penus*, ſays *Tully: for all that, that men eat is included in the name of Penus.* Or from the Conſideration perhaps, *quod penitus inſident*, they are placed in the moſt *inward and ſecret parts* of Heaven, where they reign, ſays *Varro*; and thence are called by the Poets *penetrales*, as the place where their Effigies were kept, is *Penetrale*. Yet we neither know their number, nor the names of them: tho they are ſo neceſſary to our ſupport, that we cannot live and know things, without them; they do ſo entirely govern us by their reaſon, their heat, and their ſpirit. The antient *Hetruſci* entituled them *Conſentes* and *Complices*: ſuppoſing them to be of *Jupiter*'s Council, and to be the chief of the Gods. And many are inclined to reckon *Jupiter* himſelf, together with *Juno* and *Minerva*, in the number of the *Penates*. But to ſay ſomething more clearly in this matter;

Ap. Arnob. l. 3.

Virg. Æn. 1. & 5. There were *three orders* of the *Dii Penates*. The *firſt*, of thoſe, who had the care of *Kingdoms* and *Provinces*: who were called abſolutely *Penates*, without other Title. The *ſecond* of thoſe, who had the protection of the ſeveral *Cities*: and therefore were uſed to be named with the additional Title of *Patrii*, θεοὶ πατρῷοι, the *Gods of the Country*: of whom *Æneas* ſpeaks in *Virgil*,

Tu genitor cape ſacra manu, Patrioſque Penates.
You Father of our holy things take care,
And of our Country-Godlings.

Macr. 3. Sat. 14. Virg. Æn. 2. & 4.

The ſame had the appellation alſo of Θεοὶ μεγάλοι, the *Great Gods*; as on the contrary the *Penates parvi* were thoſe of the *third* and laſt order, who preſided over their ſeveral *houſes*: of whom the Poets make frequent mention, and particularly *Virgil* thus, where he ſpeaks of the fifty ſervant Maids, whoſe buſineſs it was to ſee to the Victuals, *& flammis adolere Penates* (*Æn.* 1.) and elſewhere ſaying, *& ſparſos fraterna cæde Penates.* It being to be noted, that oftentimes the word *Penates* is uſed for the *houſes* themſelves, in which theſe Gods were worſhipped. As when it is ſaid in *Virgil* (*Æn.* 8.) *Noſtris ſuccede Penatibus hoſpes*; and when *Tully* ſays, *exterminare aliquem à ſuis penatibus Dis,* or *liberos pellere domo, ac prohibere Penatibus*: No more is meant, *than you are welcome to my houſe*; or to *forbid one the houſe*, and the like.

Plut. 4. Symp. q. 1. Vir. Æn. 8. Cic. pro domo. Pro. Sext. Fab. decl. 260.

The *form* and *figure* of theſe Gods was always uncertain and ſhapeleſs. For one ſays, out of the opinion of *Timæus* in *Plato*, that they were only ſome rude Rods of Braſs and Iron, like Trumpets. Yet it is alſo thought, by others, that they were in the form of *young men* with Spears, which they held apart of one another.

Lib. 1.

CHAP.

CHAP. II.

The Lares.

THE *Lares* were the iſſue of the ſtoln Embraces of *Mercury* with the Nymph *Lara*: who having diſcloſed ſome of *Jupiter*'s Amours, *Jupiter* cut off the end of her Tongue and baniſhed her, for her prating, to the *Stygian* Lake: whither as *Mercury* was conducting her according to his Office, he prevailed to lie with her. (*Ovid. Faſt. l.* 2.)

Fitque gravis, Geminoſque parit, qui compita ſervant:
Et vigilant noſtra ſemper in æde Lares.
Grows big, and brings forth Twins, the Lares *call'd,*
That guard the ways, and Houſhold Gods are held.

So they became *Houſhold Gods*, and to be the *preſidents over the Ways and the Streets*, and were worſhipped in the ſame. The *Games*, that were Celebrated in their honour, were called *Compitalitii*, and *Compitalitia*, or *Compitalia*: in which the Effigies of Men and Women, made of Wooll, were hung in the Streets; together with ſo many Balls, made of Wooll, as there are ſervants in the Family; and ſo many compleat Images, as Children. Whereby they intended to ſignifie, that becauſe they kept the Feſtival, as ſacred to the infernal Gods, called *Lari*, thoſe Gods ſhould be contented with having ſuch Woollen Images dedicated to them, and ſhould ſpare the perſons that they did repreſent by

Mart. 31. Epigr. 57. Arno. 32.

Varr. de re ruſt. & 5. de ling. Lat. Feſt. ap. Lil.

by the ſame. When the *Roman* Youths threw off their *Childrens Gowns* (*Bullæ*) to wear them no longer, they Conſecrated and hung them up to the Dii *Lares*, ſays *Perſius*.

Bullaque ſuccinctis Laribus donata pependit.

Theſe *Lares* were habited in the Skins of Dogs, according to *Plutarch in Probl.* Nay, if you will believe *Plautus*, they themſelves were drawn in the ſhape of Dogs. Whence that Animal was ſacred to them: And the place, which was Conſecrated to them was called *Lararium*.

In the Sacrifices to them, they offered the firſt of the Fruits of the year; and ſupplicated them with Wine and Incenſe; and adorned them with Chaplets and Garlands. The beginning of which Worſhip came from hence; that anciently the *dead*, who were buried at home, were worſhipped as Gods, and called *Lares*. And beſides we find in *Pliny* (*Epiſt. l.* 10.) That they ſacrificed in Wine and Incenſe, to the Images of the Emperours, whilſt they were yet living. Tibul. l. 1. Juven. Sat. 9. & 12. Arnob. 5. ex Var.

CHAP. III. SECT. I.

The Genii. *Their Name.*

THE name of *Genius* comes from *Gignendo* or *Genendo*; (for anciently inſtead of *gigno* they ſaid *geno*;) either becauſe it was believed, that the *Univerſal Genius*, *the God of Nature*, had a power of begetting all things; or Aug. 7. de Civ. Cic. 2. deor. & 2. de invent. Cenſor. de die nat. 3.

Iſidor. 8. Etym. c. ult.

or that this *Genius* was the cauſe of the Generation of mankind; or is begotten together with us; or becauſe it protects and defends us after we are begotten. Whence the marriage Bed, called *Genialis Lectus*, was adorned to the honour of the ſame *Genius*; and the day of our Births, which is uſed to be obſerved with extraordinary mirth, was alſo called *Genialis dies*. And in like manner ſuch as live merrily, and paſs their time in eaſe and ſoftneſs, according to the inclinations of their minds are ſaid *indulgere Genio*, and to live *vitam Genialem*.

Plat. in Cratylo. Iſidor. 8. Etym. Ex Heſap. Plat. ibid. Lid. de orac. def.

The ſame that the *Romans* called *Genius*, the *Grecians* called *Dæmones*, from δαημαίνω, *exterreo*, *pavefacio*, as *Euſebius* thinks: or *quaſi* δαήμονες, *prudentes*, *ſcientes*, *peritî*, *rerumque præſcii*; becauſe they gave anſwers in the nature of *Oracles* to ſuch as conſulted them. Whence ſome think, that perſons of great renown and merit in this life become *Dæmons* after their Deaths: which, ſays *Plutarch*, is a race that is a *Medium* betwixt Men and Gods.

SECT. II. *Their* Images.

Stat. 5. Theb.

THE Images, that were made of the *Genii*, uſed to reſemble for the moſt part the form of a *Serpent*; according to that place in *Perſius* and his Commentators, *Sat.* 1.

Pinge duos angues, pueri, ſacer eſt locus; extra
Meite.
Paint here two Snakes, my Lads, ſacred's the place,
Pray piſs without.

V. Cerd. Com. in Æn.

Sometimes alſo they were drawn like a Boy, or a Girl, or an old Man; and crowned with the

the Leaves of the *Plane-Tree*, which was *genialis Arbor*, a Tree sacred to the *Genii*.

SECT. III. *Sacrifices.*

THE Sacrifices to the *Genii* were performed in Wine and Flowers; especially upon every ones birth-day, whence says *Persius* (*Sat.* 6.)

Funde merum Genio.
To our good Genius the brisk liquor fill.

And *Horace* (2. *Epist.* 1.)

Floribus & vino genium memorem brevis horæ.
Mindful how soon our flitting breath is gone,
Our Genius we with Wine and Flowers atone.

To those, they added *Incense* and *Cakes* well seasoned. Sometimes also a Swine was sacrificed: tho *Censorinus* writes, that it was not the custom to Sacrifice to the *Genii* with the blood and slaughter of any thing, that we should not take away any life, upon the day that we received our own.

Plut. in Aul. Calph. Ecl. 5. Hor. 3. Carm.

SECT. IV. *Offices.*

THE Offices of the *Genii* were to be the continual Guardians, Overseers, and safe Keepers of the men (as the Women had all of them their *Juno's* for the same purpose) from their Cradles, to their Graves. And to be as it were, their Interpreters besides, and their Mediatours to the Gods, Whence some call them *Præstites*, says *Martianus*, *quòd præsunt gerundis omnibus*, because *they are set over the management of all things.*

Polit. Miscell. c. 89. Arrian. in Epict.

2. De nupt.

It

Plut. de Il. & Osir. It was believed, every person had two of these *Genii* assigned to attend him; a *good*, and an *evil* one: which *Horace* Epithets *album* & *nigrum*, (2. Ep. 2.) a *white* and a *black* one. And *History* tells us, that there did appear to *Cassius* a *black* and evil *Genius*, in the figure of a Man of a vast Stature: who being ask'd, who he was; answered *se esse* Κακοδαίμονα, *that he was his evil Genius* (*Val. Max. lib.* 1.) These two *Genii* are understood, says *Servius*, in the Poet in those words: *Quisque, suos patimur Manes.* (*Virg. Æn.* 6.) For the *Good* one, which is given to all of us at our births impels us to Virtue, and the *evil* on the contrary provokes us to Vice.

Nor had single Men only their *Genii* attributed to them, but the several Countries also; who therefore were called *Numen loci*, the *Deity of the place*. Nay there were *Genii* allotted to all Houses, and Doors, and Stables, and Hearths. And because the Hearths used to be made of *Slates* (*laterculis*,) therefore the *God of the Hearth* was called *Lateranus*. But of these, enough. Let us go on to the other more inferiour Deities now.

Id. Æn. 7. Prud. in Symn.

Lil. Syn. 1.

CHAP.

CHAP. IV.

The Nuptial *Gods and Goddesses.*

THere were five Gods, so necessary to concur to every Marriage, that it could not lawfully be Contracted without them. They were, *Jupiter perfectus seu adultus*, *Juno perfecta seu adulta*, *Venus*, *Suada*, and *Diana*. But besides these *supreme* Deities, the Custom was at Marriages to Worship and Invoke such of the *Inferiour* Gods and Goddesses (*minores & quasi Plebeii Dii*) as follow.

Jugatinus, who joyned the Man and the Woman together in *jugo Matrimonii*, the *Yoak* of Matrimony. Aug. de Civ. 4. c. 11.

Domiducus, who should guide the Bride into the Bridegrooms House, (*domi duceret.*) Id. ibid. & l. 9. c. 9.

Domitius, who should keep the Bride there, (*domi teneret.*)

Manturna, who should make her to continue with her Husband. For that was the Office of this Goddess.

Then the Goddess *Virginensis* was call'd on at the unlooſing of the Brides *Virginal Zone* or Girdle.

And so was *Cinxia Juno* at the same Ceremony.

Priapus or *Mutinus*, received the Bride upon his prodigious, and filthy Image: where she was commanded to sit down very religiously and modestly, you must think, according to a Custom amongst the Matrons. Aug. ib.

Per-

Pertunda, or *Partunda*, was also worshipped together with the rest. Here we must hearken to St. *Austin*'s admonition, who says in relation to this Goddess, *parcatur humanæ verecundiæ. Spare the modesty of humane Nature.*

Viriplaca, is the Goddess, that reconciles Husbands to their Wives. She had a Temple at *Rome* Dedicated to her; whither the *married Couples* used to repair upon the occasion of any quarrel arising betwixt them: and speaking to one another there, the things that they saw fit, they laid aside all their anger, and returned home together in friendship.

Val. Max. l. 2. c. 1.

Ovid. Met. 3. Plut. in Camillo. & quæst. Rom. 16.

The Goddess *Matuta*, some say, was the Daughter of *Cadmus*; or the same that the *Greeks* call *Leucothea*, and otherwise *Ino*. The *Maid-Servants* were prohibited the liberty to come within her Temple; excepting one out of them all, whom the *Matrons* admitted, and afterwards buffeted her. Of this Goddess no *Mother* desired blessings for her own, but her *Sisters* Children: and therefore when they assisted at her Sacrifices, they carried not their own, but their Sisters Children in their Arms.

Aug. l. 7.

The Goddess *Mena* presided over the Womens *monthly Courses*: and was supposed to be the same with the *Moon*. As μὴν in *Greek* is *Luna*.

And the Office of *Februa* was the same with that of *Mena*; being so called from *Februo*, to *purge*.

CHAP.

CHAP. V.

The Gods preſiding over Women with Child.

WOmen with Child had for their Protection, the three Deities *Pilumnus*, *Intercidona*, & *Deverra*, who were ready to help them upon occaſion, according as they were invoked to do it.

Pilumnus hath been mentioned before. His name comes from *Pilum*, a *Peſtle*; which is uſed in making of Bread.

Intercidona, the Goddeſs, derives her Etymology from *interciſione ſecuris*, the *cutting of the Hatchet* in felling of Wood.

Deverra, *the Goddeſs of Houſwifery*, hath her Appellation from the Brooms *quibus verritur*, *with which things are bruſh'd clean.*

And by the means of theſe three Deities, the *Dii Sylvani* (the wild *Gods of the Woods*) who were pernicious to *breeding Women*, were driven away. For as neither the Trees, ſays S. *Auſtin*, are cut down without an *Ax*, nor Bread made without a *Roller*, nor things preſerved clean without a *Bruſh*; ſo thoſe ſeveral Inſtruments being ſigns of good Houſwifery, it was ſuppoſed, the wild and *Ruffian* Gods of the Woods would be prevented by them from entering into the Chamber of a *breeding Woman*. S. *Auguſt. de Civit. Dei. lib.* 7.

CHAP. VI.

The Gods and Goddesses presiding over Women in Labour.

THE *Goddesses* that were assisting to Women in their *Labour*, and promoted the happy Birth of the Child, were these:

Juno Lucina; whose Image was done so, that
Nat. Co. she had one Hand empty as it were to receive the Child, and in the other she carried a lighted Torch; to signifie the Light of the World, which is free for the Enjoyment of those that are born into it.

Some make this *Lucina* to be the same with
Catull. carm. ad Dian. 12. *Diana*. However it is handsomely said, says
de Nat. 1: *Cicero*, by *Timæus* of the *Latter*, upon the burning of the Temple of *Diana* at *Ephesus*, the same night that *Alexander* was born; that it was no wonder, the Goddess was absent from her House then, when she was to be present at the Labour of *Olympias*, the Mother of that great Prince. *Diana* is entituled *Solvizona*, in relation
Theocr. Phyll. 17. to her Office in this kind: because the first time of a Womans lying in, the Custom was to dedicate her Girdle (*Zonam*) to *Diana*.

Egeria is another of these Goddesses: so called *à partu egerendo*, from *casting forth the Birth*.

Prosa or *Prorsa*, or *Parima* (who had the
Gell. l. & c. 19. Plut. Ro. q. 52. Ælian. Val hist. Names also of *Postverta* and *Anteverta*) was she, that looked after the Birth of the Child, to make it easie and regular, or difficult and preposterous.

Managanta,

Managaneta, was one, that preſided alſo over the Breeding and the Birth.

Laſtly, the Goddeſs *Latona* was of this Claſs. We have already ſpoken of her in her place. To which we ſhall only add, that ſhe was believed to have a great Love for a *Dunghil Cock*: becauſe there was ſuch an one preſent at her own Labour, when ſhe bore *Diana* and *Apollo*; and it is now imagined by ſome, that a Cock hath a Faculty to render the Womens Labours eaſie. Auſon. Idyll. 12.

After the Goddeſſes in this Office, the Gods called *Nixii* are to be remembred. For they alſo aſſiſted the Women in Child-Birth: deriving their Name, *quòd niteretur tum mater, tum fœtus, both the Mother and the Child ſtruggle at that time.* One to be paſt her pain; the other to be born.

CHAP. VII.

The Deities preſiding over Infants at the time of their Birth, and after.

OVer Infants at the time of their Birth and after, theſe following *Gods* and *Goddeſſes* had the chief Influence. Aug. 4. de Civ. c. 11.

Janus, who ſhould as it were open *Januam vitæ, the Door of Life*, to them.

Opis, who *opem ferret*, ſhould aſſiſt them at their coming into the World.

Naſcio or *Natio*, a Goddeſs ſo call'd from the *Latin* Word *Naſci* to be born. Aug. 4. c. 9.

Cunia, quæ cunis præest, who attends the Cradle, and watches them as they lie and sleep.

Carmenta, who ſings their Deſtinies.

Vagitanus or *Vaticanus*, who takes care of them, when they cry.

Varr. 2. de vita Pop. Rom. *Levana*, who ſhould *de terrâ levare, lift them up from the Ground*, after the Midwife hath laid them down there. For this was a ſolemn Rite obſerved in the delivering of Women. That the Midwife ſhould lay the Child upon the Ground, and the Father immediately (being preſent) takes it up again, or ſome Body in his ſtead, if he was not preſent: whence that Phraſe in *Latin*, *tollere liberos*, for *ſuſcipere & habere liberos*.

Aug. 4. cap. 8. *Rumina*, who milks the Breaſt (*Rumam*, as the Ancients called it) for the Child.

Potina, quæ potionem præberet, who ſhould give it Drink.

Aug. ib. *Educa* or *Eduſa*, who ſhould give it meat to eat.

Oſſilago, who ſhould faſten the Bones, and harden the Body.

Macrob. 1. Sat. c. 2. *Carna* or *Carnea*, who ſhould keep the inward parts ſafe. To this Goddeſs they ſacrificed upon the *Kalends* of *June* in Bacon, and Cake made of Beans. Whence the ſaid *Kalends* were called *Fabariæ*.

Feſt. v. Luſtrici. The Goddeſs *Nundina* was ſo called from *nono die*, the *ninth day* of the Child's Age: which was *Dies luſtricus*, the *Day of the Purification*: when the Name was given it, if it was a Boy: but the Girls had their Names given upon the Eighth Day.

Statilinus

Statilinus or *Statanus*, was the God, who ſhould teach the Children to ſtand upon their Feet, and walk; or preſerve them from falling.

Fabulinus, who look'd after them when they began to ſpeak; *à fando.*

Paventia, quæ pavorem averteret, the Goddeſs, who ſhould preſerve them from Frights.

CHAP. VIII.

The Gods and Goddeſſes preſiding over adult Perſons.

THE Buſineſs of theſe Deities is to direct the ſeveral Actions of human Life. As firſt the Goddeſs Aug. 4. c. 11.

Juventus or *Juventas*, receives us at the beginning of our youth, when we have thrown off the *Childs Coat.* After her comes

Agenoria, to excite us to *Action.* Aug. 4. de Civ. c. 16.

Strenua, to encourage us to behave our ſelves *ſtrenuouſly* and bravely in all occaſions. Var. 4. de L. 1.

Stimula, to *ſpir* us up to ſome particular Action, more than ordinary.

Horta, is the Goddeſs, who ſhould *exhort* us to noble Enterprizes. Her Temple at *Rome* ſtood always open: and ſome call her otherwiſe, *Hora.* Plut. Qu. Rom. 14.

Quies had her Temple without the City, and was ſuppoſed to be the Donor of Peace and *Quietneſs.* Aug. 4. cap. 16.

Murcia inclines Men to be lazy, idle, and dull, (*Murcidos.*) Id. ibid.

Adeona and *Abeona* preſide over their going and coming.

Vibilia is ſhe, who ſhould bring People into the way, when they are out of it.

Id, c. 3. *Vacuna*, who takes care of thoſe that are idle, or at leiſure.

Feſſonia, quæ feſſos recrearet, who ſhould recreate and refreſh them, when they are weary.

Varr. & Feſt. The Goddeſs *Meditrina* hath her Name from *medendo*, and her Sacrifices were called *Meditrinalia*, in which they drank both of new and old Wine, by way of Phyſick for their Health.

The Goddeſs *Vitula* is ſo called from *vitulando, exulting* : being the *Goddeſs of Mirth*, which mitigates the Inconveniences of Life.

The Goddeſs *Volupia*, from the pleaſure (*voluptas*) created by her.

Orbona was worſhiped, that ſhe ſhould not leave Parents *orbos liberis*, deſtitute of Children.

Pellonia was thought to be powerful in *pellendis hoſtibus, driving away the Enemy.*

Numeria was ſhe that ſhould teach us (*numerare*) to caſt Account.

Camœna, who ſhould incline us to ſing.

Feſt. Jul. Modeſt. *Sentia*, who ſhould inſpire us with Opinions in things.

Angerona, who ſhould diſcuſs, *angores animi, the anguiſhes of the Mind.* Or it may be ſhe was ſo called, becauſe when all ſorts of Cattle had got the *Murrain* and the *Squinancy*, (*Angina*) amongſt them, which conſumed them; the People of *Rome* prevailed to have the ſame Removed, by offering their Vows to this Goddeſs.

Hæres,

Hæres Martia was worſhipped by ſuch as entered upon any *Inheritance*. It was thought ſhe was one of the Companions of *Mars*. Feſt. id. ibid.

Stata or *Statua Mater* was worſhipped in the *Forum*; that it ſhould not be burnt, nor the Stones corroded by the Fires, which were often made there in the Night.

The Goddeſs *Laverna* was ſhe, that the Thieves prayed to, for the ſucceſs of their Deſigns and Projects in ſtealing and lying. Hence the Name of *Laverniones* for Thieves, as being under the protection of this Goddeſs. Her Image was a Head without any thing of a Body. *Scaliger in Feſt.*

The God *Averruncus* was to avert, repel, keep off (*averruncare*) Evils and Misfortunes.

Conſus, to ſuggeſt good *Counſel* in the management of Affairs.

Catius, to make men circumſpect, (*catos*) acute, and wiſe.

Volumnus and *Volumna*, were the God and Goddeſs, by whoſe Favour Men deſired the good things they wanted.

Honorius, the God, to whom they ſupplicated for *Honor*.

Aius Locutius became a *Roman* God upon this occaſion. Before the great Misfortunes of the *Gallick* War, there was a Voice heard in the night by one of the common people, to ſay, *Gallos adventare, the Gauls are coming*. But the meanneſs of the Author, who diſcover'd it, made it (as it commonly happens) to be neglected and deſpiſed. Therefore *Camillus* afterwards propoſed, that inaſmuch as that *nocturnal* Voice was a Meſſenger of the Calamities Aug. 2. c. 21. Ap. Val. Max.

which followed upon the Succeſs of the *Gauls*, the ſame ſhould be *expiated* by ſome means or other; and a Temple was ordered to be built in the *Via Nova*, with a Dedication of it to *Aius Locutius*.

Amongſt the *Ethiopians*, or as others ſay, the *Aſſyrians* and *Perſians*, *Pœna* and *Beneficium* (*Puniſhment* and *Favour*) were reckoned in the number of the Gods. The firſt by being believed to be the Diſtributer of *Evil*; the other, the Diſpenſer of *Good Things*.

CHAP. IX.

The Gods aſſigned to the ſeveral Parts of human Bodies.

Serv. in Georg.

BEſides all the Offices of the Gods, that have been already mentioned, every part of the Body had a Deity aſſigned, and affixed to it.

Firmic. & Mail. ap. Gyr. ſynt. 1.

The Head, they thought, was ſacred to *Jupiter*, the Breaſt to *Neptune*, the Waſte to *Mars*, the Forehead to *Genius*, the Eye-brows to *Juno*, the Eyes to *Cupid*, the Ears to *Memoria*, the Right Hand to *Fides*, the Back and Hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Miſericordia*, the Ankles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Aſtrologers aſſign the parts of the Body to the *Celeſtial Conſtellations* in another manner, thus. The Head they aſſign to *Aries* to be influenced

fluenced by him. The Shoulders to *Gemini*, the Heart to *Cancer*, the Breaſt to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Piſces*.

CHAP. X.

The Funeral Gods.

THE Chief of theſe is *Libitina*, ſo called from *Libitus* or *Libido*: tho ſome would have her to be the ſame with *Venus*, and others to be *Proſerpine*. Whatſoever things are of uſe in *Funerals*, they were ſold, and let out to *hire* in the Temple of this Goddeſs, in the times of the old *Romans*. Hence the word *Libitina* frequently is made uſe of to ſignifie the Grave, as *Horat. Od.* 3. 30. and *Sat.* 2. 6. and *Epiſt.* 2. 1. And the Fellows that were hired to take care of Funerals were called *Libitinarii*. Beſide there was a Gate in *Rome* nam'd *Porta Libitina*, by which 'twas cuſtomary to carry the dead Corpſes out of the City.

PART.

PART VI.

Of the Dii Indigetes *and* Adſcriptitii, *or the* Semidei (Demi-Gods) *and* Heroes.

THIS now is the laſt Quarter of the *Fabulous Pantheon*, in which you have the Images of the *Dii Indigetes*, or the *Semidei*, and the *Heroes*, done to the Life. Let us take a tranſient View of them. You may remember, at our firſt entrance hither, I told you what the *Dii Indigetes* and *Adſcriptitii* were; and whence, their Names. And as for the *Demi-Gods* and the *Heroes*, our account of them is this.

The *Semidei*, or Ἡμίθεοι, as the *Greeks* call them, were believed to be *Celeſtial Souls*, and *Sacred Intellects*, immerſed in human Bodies, and born into this World for the general Good and Safety of Mankind. *Labeo* in S. *Auſtin* L. 10. c. 21. makes them to be different from the *Heroes*: in whoſe Opinion, the *Heroes* are ſo called from the Name of *Juno* in *Greek*, Ἥρα; and particularly one of her Sons (they ſay) was called *Heros*. Others derive their Name from Ἠρά, the *Earth*; becauſe Mankind is born from thence. Or from Ἔρως, *Love*, whereof *Heroes* are the Offſpring: and as the Philoſopher *Hierocles* expounds it, it is one of the proper Titles of a Hero, to be *full of Love*. Others would have the Name derived from Ἐρεῖν, *dicere*: becauſe Heroes

Interp. Hom. ap. Gyr. ſynt. 1. Plat. in Cratyl.

are

are eloquent, and have a noble way of ſpeaking. Or laſtly, from ἀρετὴ, *virtus*, upon the account of the Virtues that make them famous. Let us go on to examine the moſt illuſtrious of theſe apart; and *Hercules* in the firſt place, becauſe his Merit requires it.

CHAP. I. SECT. I.

HERCULES. *His Birth.*

THere were many perſons of the Name of *Hercules*: but I mean here him who was the Son of *Jupiter* and *Alcmene*; and to whom the Honor of the Actions of the other (ſays *Tully*) are attributed. (*De Nat. Deor. lib.* 3.) To begin with his Birth.

Alcmene, the Wife of *Amphitryo*, King of *Thebes*, conceived of *Hercules* by *Jupiter*, under a Deluſion. For when her Husband *Amphitryo* was from home, *Jupiter* aſſumed the Shape and Dreſs of him, and came to *Alcmene*'s Houſe, as it were *Amphitryo* return'd from his Journey: who without the leaſt Difficulty received the *fallacious God* both at Bed and Board, as her own Husband; and proved with Child by him of a Son of that bigneſs in his Limbs, that ſtrength and force of Body, that it was ſaid with reaſon, that *Jupiter* was no leſs than three nights (reduced by a *continuando* into one, ſo long) in getting of him. *Alcmene* had before conceived of a Son by *Amphitryo*: of whom ſhe was delivered at the ſame Birth with *Hercules*, and named him *Iphicles*; whoſe Excellency was to be ſwift

Vid. Nat. Com. Lil. Gyr.

Iphicles.

ſwift of Foot beyond all Imagination. (*Orph. in Hymn.*)

Nam ſuper extremas ſegetum currebat ariſtas,
Nec ſiccos fructus lædebat pondere plantæ.
She over ſtanding Corn would run, and ne're
In her ſwift motion bruiſe the tender Ear.

But *Juno* coming to be acquainted of this *Amour* of her Husbands, began to entertain ſuch a hatred againſt *Hercules*, that ſhe ſet all the *Machines* on work to ruin him, that her *Jealouſie* could invent. Firſt ſhe extorted an Edict from *Jupiter*, which ſhe endeavoured to convert to the Deſtruction of *Hercules* from his very Birth. For at the ſame time that *Alcmene* was big of him, the Wife of *Sthenelus* King of *Mycene*, was alſo big of her Son *Euryſtheus*. *Juno* therefore obtains an Edict from *Jupiter*, which foretels, that which ſoever of theſe two (*Euryſtheus* and *Hercules*) ſhould be born firſt, he ſhould have the Command over the other, that was born after. Whereupon ſhe accelerated the Birth of *Euryſtheus* ſo, in order to procure him the Power and Right over *Hercules*, that *Euryſtheus* was born in the Seventh Month. In the next place ſhe ſet two Vipers upon him to devour him, as he lay yet crying in the Cradle, the night after he was born. But this was to no purpoſe. For the valiant and ſtrong Infant took them both in his Hands, and griped them till he killed them; as *Ovid* remarks (in *Deian.*)

Tene ferunt geminos preſſiſſe tenaciter angues,
Cum teneri in cunis jam Jove dignus eras?
You kill'd two ſerpents with your Infant-hand,
Which then deſerv'd Jove's *Scepter to command.*

At

At length by the Mediation of *Pallas*, *Juno* was reconciled to the Noble Boy, and gave him her Breasts. But when he ſuck'd them with a force beyond his Age, and ſhook them a little roughly, ſhe put him from her, not without ſome loſs of her Milk. Nay, I ſhould ſay, it was not loſt neither. For falling upon the *Firmament*, it is ſaid, it made the *Milky Way* there, which is in *Greek* called γαλαξία. And that part of it that fell further down to the Earth, ſprouted out in *Lilies*; from whence ſome call thoſe Flowers, *Junoniæ Roſæ* (*the Roſes of Juno*) after her Name. Eumolp. l. de myſter. Lil. Gyr.

SECT. II. *Names of* Hercules.

PRoper Names, he had only thoſe two of *Hercules* and *Alcides*: but his Surnames are innumerable. *Alcides* was the Name, that his Parents gave him; from Ἀλκὴ, *robur*; becauſe of his immenſe ſtrength, in which he excelled Mankind. He was afterwards called *Hercules* from Ἥρα, the Name of *Juno* (his Enemy) and κλέος, *gloria*: by reaſon, that the Hatred and Injury of *Juno* to him did but illuſtrate the Honor of his Merit ſo much the more; and the greater the Dangers were to which ſhe expoſed him, and the oftner ſhe did it, ſhe gave him but the better opportunities for exerciſing of his fortitude and patience in Labours.

The *Surnames* I chuſe here rather to omit, being only ſuch, as it is certain he derived either from the places that were made famous by him, or from the Actions that he performed with Applauſe and Honor. And thoſe I ſhall be

be careful to enumerate particularly. They are commonly called, from the infinite pains that he took to do them,

SECT. III. *The Labours of* Hercules.

Hercules (as hath been ſaid) was born in ſubjection to *Euryſtheus*, by the Edict of *Jupiter* and the ill will of *Juno* to him. But beſides that the Oracle of *Apollo* at *Delphos*, adviſed and perſuaded him to ſubmit himſelf to the ſame perſon, and obey his Commands; eſpecially in performing the Twelve Labours that would be impoſed upon him. So in obedience to the *Fates*, *Hercules* goes and ſerves *Euryſtheus* twelve years: in which time he received ſuch Commands from him, of that vaſt difficulty and danger to perform, as nothing can parallel, but the pains that he took to overcome them, and the ſucceſs that anſwered to his pains. There are thoſe, who ſay, that *Hercules* ſubmitted himſelf, not by compulſion, but of his own accord to *Euryſtheus*; and undertook the *ſeveral Imperial Labours* freely, to ſhew openly how much he loved him. Twelve are commonly ſpoken of above the reſt, tho he went through innumerable others. And thoſe *Twelve* are comprized in as many *Latin* Verſes, done out of the *Greek*, as follows.

Quint. Smyrn.

Prima Cleonei tolerata ærumna Leonis,
Proxima Lernæum, ferro & face contudit Hydram.
Mox Erymantheum vis tertia perculit Aprum.
Æripedis quartò tulit aurea cornua cervi.
Scymphalidas pepulit volucres diſcrimine quinto.
Threiciam ſexto ſpoliavit Amazona Baltheo.

Septima

Septima in Augeæ ſtabulis impenſa laboris.
Octava expulſo numeratur adorea Tauro.
In Diomedeis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam.
Undecimam Mala Heſperidum diſtracta triumphum.
Cerberus extremi ſuprema eſt meta laboris.
The Cleonean *Lion firſt he kills,*
With Fire and Sword then Lerna's *Peſt he quells;*
Of the wild Boar he clears th' Er'manthian *fields;*
The braſs foot Stag with golden Antlers yields;
He Stymphal *clears of man-devouring birds,*
And next the bouncing Amazon *ungirds;*
The ſtables of King Augeas *he cleans,*
The Cretan *Bull he vanquiſhes and chains;*
Diomedes *Horſes him their Conqueror own,*
Then he brings low three-headed Geryon.
Heſperian *Apples next his Name advance,*
And his laſt Labour Cerberus *enchains.*

The particular Account of each of theſe *Twelve* is this.

I. He tore in pieces, with his *Nails*, the *Lion* in the Wood of *Nemæa*; which ſome ſay, fell from the Circle of the *Moon*, and was invulnerable to any thing of Arms. The place being called alſo *Cleone*, the Lion had the Title from it of *Leo Cleoneus*, as it is in the Verſe. This was the firſt Labour of *Hercules*. He took off the Lion's Skin, and uſed it afterwards for his Shield and his Breaſt piece. Eurip. in Herc. inf. Leo.

II. There was a *Hydra*, a *Serpent* in the Lake of *Lerna*, in the Fields of *Argos*, that had ſeven, ſome ſay nine, and others, fifty Heads. And as ſoon as any one of them was cut off, another immediately ſhooted out in its room; unleſs the Blood which Hydra.

which iſſued from the Wound, was ſtopt by Fire. This Beaſt, *Hercules* killed for his Second Labour, *Jolaus* the Son of *Iphicles* ſupplying him with lighted Brands from the Neighbouring Woods: in return for which Service, when *Jolaus* was grown to a decrepit Age, *Hercules* by his Prayers reſtored him to his Youth again. *Ovid. Met. l.* 9.

Jolaus.

III. He brought the wild Boar bound to *Euriſtheus*, which was of an exceeding Fierceneſs and Bigneſs; and grazed upon the Mountain in *Arcadia*.

Aper.

IV. He ſpent a whole year in hunting on Foot a Hind which he was commanded to bring to *Mycenæ*. The Hind had Feet of Braſs, and Horns of Gold. No perſon was able to come near her in running; or durſt ſhoot her, becauſe ſhe was ſacred to *Diana*. Yet *Hercules* catch'd her, and brought her away upon his Shoulders.

Cerva.

V. The Birds called *Stymphalides* from the Lake *Stymphalus*, which uſed to feed themſelves upon Man's Fleſh, he either killed, or drove quite away.

Stymphalides.

VI. He defeated the Army of the *Amazons*, and took from *Hippolyta*, their Queen, a Belt, which was the fineſt certainly in the World.

Amazones.

VII. He in one day cleanſed the Stable of *Augeas*, of the Dung of Three thouſand Oxen, which had ſtabled in it Thirty Years, and had not been cleanſed in all that time. This he did by letting a River into it. Whence the Proverb of *Augeæ Stabulum* to ſignifie a thing of the greateſt Labour and Difficulty.

Augias.

VIII.

VIII. He tamed a great Bull, that did innumerable miſchiefs to the Iſland of *Crete*, and brought him bound to *Euryſtheus*. Taurus.

IX. He overcame *Diomedes*, the moſt cruel Tyrant of *Thrace*: who fed his Horſes with the fleſh of the Gueſts that viſited him. And when he had overcome him, he bound him, and threw him to be eaten by thoſe Horſes, to which the Tyrant expoſed others. Diomedes.

X. He overcame in War the *three-bodyed Geryon*, King of *Spain*, that we before ſaw in Hell; together with his Dog with two Heads, and his Dragon with ſeven, that guarded his ruddy Oxen; which he fed with the fleſh of his Gueſts. And when he had done this, he drove the Oxen away, and brought them into *Italy*. Geryon.

XI. His eleventh Labour was in killing the Dragon, which watched the *Golden Apples* in the Gardens of the *Heſperides*, and afterwards taking the ſame Apples from thence, which perhaps was the occaſion of his being entituled *Hercules Melius*, from the *Greek* μῆλον, an *Apple*, and that Apples were offered to him in the Sacrifices that were Celebrated to his honour. As when in *Bœotia* in the ſtead of a Bull, which one had deſired to Sacrifice to him, or a Sheep as ſome tell the ſtory, but that is all one, the Victim being wanting at the time that it was to be Sacrificed, it is ſaid, they took an Apple and ſtuck it with four Straws to repreſent the four Feet of a Bull, and two others to repreſent the Horns, and one that they put behind to ſerve for the Tail, and ſo they Sacrificed an Apple to *Hercules* in this ſort of a faſhion of a Bull. Aurea mala.

Cerberus. XII. Laſtly, he was commanded by *Euryſtheus* to penetrate into Hell, and bring away from thence the Dog *Cerberus*. This without delay he performed, and bound the *three-headed Monſter* in a triple Chain, and brought him up above the Earth by force; the Dog with his utmoſt reſiſtance not being able to hinder it. Who no ſooner ſaw the light, but he vomited, it is ſaid, ſuch filth, as produced the Herb *Aconitum* (*Wolfsbane*,) which is *death* to thoſe that take it. Theſe are the *twelve labours of Hercules*.

P. Pray, Sir, let me a little interrupt you, now, that I have been ſilent ſo long. I have two doubts in my mind to propoſe, wherein I deſire to be reſolved by you. Firſt, as to the Birth of *Hercules*, I admire that *Juno* could not hinder it, being his enemy; and that ſhe did not take care, that he ſhould never be born. The ſecond reſpects the number of the *Labours* of *Hercules*. For I am very well aſſured, that there are more than twelve of them.

M. Your interruption, as you call it, *Palæphilus*, is very ſeaſonable, and you much oblige me to make it: becauſe it recals a thing to my memory that I had forgot, and gives me an occaſion of enlarging further upon what indeed ought not to be omitted. You may pleaſe to know therefore, that *Juno* had a deſign upon *Hercules* in the very Womb; either to make his Mother miſcarry of him, or to knock him on the Head at the time of the Birth; to which purpoſe ſhe contrived matters accordingly. But *Galanthis*, the Woman that waited upon *Alcmena*, prevented the execution, by bringing the falſe News to *Juno* that *Alcmena* was actually deli-

delivered of a Boy: which the Goddeſs believing and thereupon caſting away the hopes of effecting any thing as ſhe deſign'd, left the place; and *Alcmena* in her abſence was brought to Bed of *Hercules* without any difficulty. Yet did not *Galanthus* for this deceit and untruth, that ſhe told *Juno*, eſcape being puniſhed. For, it is ſaid, ſhe was changed into a Weaſel, an Animal of her own name in *Greek*, γαλέη; which hath this particular Judgment attending her, that ſhe brings forth her young at her mouth, not without pains; in memory of the untruth that proceeded out of the mouth of *Galanthus*. *Ovid. Met. lib.* 9.

As for the *Labours* of *Hercules*, I muſt confeſs, there were a great many more of them than *twelve* (tho thoſe eſpecially are commonly called by the name of *Hercules*'s *Labours*;) if you pleaſe to hear, we will carry on the former number with them thus.

XIII. The Giant *Antæus*, who was of that magnitude as to be above ſixty four Cubits high, made a practice of compelling all the Strangers he met to Wreſtle with him; and in ſo doing took his opportunity inhumanly to ſtrangle them. He had a quality beſides peculiar to him, that as oft as he was thrown and touched the Earth, he aroſe again the ſtronger for the Combat. *Hercules* threw this Gyant three falls one after another; and perceiving that he ſtill renewed his ſtrength as he was thrown, he took him by the middle, and bore him aloft from the ground ſo long, that the Giant burſt, and died. Antæus.

Buſiris. XIV. *Hercules* in return to the Cruelty of *Buſiris*, the Son of *Neptune*, who whatever Strangers he could take he Sacrificed to his Father, Sacrificed *Buſiris* himſelf together with his Son upon the ſame Altars, where *Buſiris* committed his Barbarities.

Albion & Bergion. Cato in Orig. Mela l. 2. Geogr. XV. He killed the two Giants *Albion* and *Bergion*, who pretended to ſtop him in his Journey. And when in the fight his Arrows were ſpent, ſo that he wanted Arms to continue it, it is ſaid, he prayed to *Jupiter*, and obtained from him a ſhower of Stones, with which he defeated and put to flight his Adverſaries. This they ſay happened in that part of *France*, which was antiently called *Gallia Narbonenſis*, in the place that to this day hath the name of *Campus Lapideus*, the *Stony Plain*. *Mela*.

Cœlum. XVI. *Atlas* being weary of the burden of the *Heavens*, and ſinking beneath it, *Hercules* took the *Heavens* upon his own Shoulders.

Cacus. XVII. He overcame the Robber *Cacus* (who ſpit Fire,) and ſtrangled him.

Aquila. XVIII. He ſhot the Eagle through the Body with an Arrow, that preyed upon the Liver of *Prometheus*, as he lay chained to the Rock.

Theodamas. XIX. He ſlew *Theodamas*, the Father of *Hylas*, becauſe he denied to give him Victuals to eat: but he took *Hylas* with him, and made very much of him.

Heſione. Ovid Met. 11. Andræas Tenedi, in Navig. Propont. XX. He delivered *Heſione*, the Daughter of *Laomedon* King of *Troy*, from the Whale, the Sea-Monſter, which ſhe was expoſed to, thus: He raiſed on a ſudden a Bank, in the place where the Whale was to devour *Heſione*, and ſtood himſelf armed in the paſſage of it: whi-

then

ther when the Whale came gaping for his prey, *Hercules* leapt into his Mouth, and ſliding down from thence into his Belly, was three days in tearing the Body of the Monſter apieces: but at length he burſt through, and came ſafe above water, with the loſs of nothing but his Hair. *Laomedon* after this not making good his promiſe to *Hercules*, nor beſtowing the Reward upon him that he had agreed for, he took by force and pillaged the City *Troy*; giving to *Telamon*, who firſt mounted the Walls, the Lady *Heſione* as a part of the Booty.

XXI. He fought a ſingle Combat with *Achelous*, the Son of *Oceanus* and *Terra*, for the love of *Deianira*, who had betrothed herſelf both to *Achelous* and *Hercules*. In which fight the latter overcame, tho his Rival turned himſelf firſt into a Serpent; and then into a Bull. For *Hercules* plucked one of the Bulls Horns off, which obliged him to yield, and for the recovery of his Horn again to give to *Hercules* the Horn of *Amalthæa*, or *plenty*. Now the reſolution of this Fable is this. *Achelous* is a River of *Greece*, which turns and winds itſelf like a *Serpent*, in its Courſe, ſeveral ways: and as it is uſual with the Poets to compare Rivers to Bulls, ſo this River furrows the ground and roars like a Bull, in the noiſe of its waters. And when *Hercules* bound it with Banks, that it ſhould not overflow, and brought it into one Channel, whereas before it divided itſelf as it were into two Horns, whereof one was broken down by *Hercules*; it was ſaid, he received in return the *Horn of plenty*, becauſe great abundance of Fruits of all kind followed upon that confinement of the River within one Channel. Achelous.

Deianira. As for *Deianira*, she was the Daughter of *Oeneus* King of *Aetolia*: and being to pass a River together with *Hercules* in order to be married to him, the Centaur *Nessus* voluntarily offered his service to carry *Deianira* over upon his Back. In the mean time *Hercules* swam the River. *Nessus* had no sooner landed the Lady on the other side, but he offered to ravish her: which *Hercules* observing as he swam, in a passion at the impudence of the Monster, shot at him with an Arrow, and killed him: who as he was dying, presented *Deianira* with his bloody Coat, and told her, that it had a virtue in it, to take off her Husband from any unlawful Amours, whenever he had it upon him. In fine, the credulous Lady accepted of the present, and not long after experimented the virtue of it, far otherwise than she expected. For the unconquerable *Hercules*, who had hitherto surmounted so many and so great Labours, came at length to be broken by the Charms and overcome by the pleasures of *Omphale*, the Queen of *Lydia*: exchanging in her services for the love that he bore her, his Club, that he had always carried with him, into a Distaff, and his Arrows into a Spindle. He fell also in love with *Iole*, the Daughter of *Eurytus* King of *Oechalia*, to that degree, that the miserable Man was quite undone for her. Therefore his Wife *Deianira* taking these Amours ill, and willing to avert him from the love of his *Mistresses*, sends him the Coat above-mentioned; which when he was going to Sacrifice, he put on: but it drove him into such a Distraction, that he burnt himself upon the Pile that he

Nessus. *Centaurus.*

Omphale.

Iole.

he had raiſed, and after his death was accounted among the number of the Gods.

CHAP. II.

JASON.

JASON, the Son of *Æſon* King of *Theſſalia* by his Wife *Alcimede*, being a Minor at the time of his Fathers death, the Kingdom was adminiſtred in the interval of his Minority by his Uncle *Pelias*: who as *Jaſon* was upon demanding the poſſeſſion of the Crown that was due to him by inheritance, encouraged him to and ſent him away in an expedition to *Colchis*, under a pretence of gaining the *golden Fleece* from them, but in reality to kill him with the labour and danger of the Journey.

P. What *golden Fleece* was that?

M. It was the Hide of a *Ram*; ſome ſay of a White, others, of a purple colour. A Ram, that was given to *Phryxus*, the Son of *Athamas* and *Nephele*, by his Mother *Nephele*: and upon which *Phryxus* together with his Siſter *Helle* made their eſcapes for their lives, when they were afraid of the deſigns of their Stepmother *Ino*. But coming to *Pontus*, an Arm of the Sea, that they were to paſs, as they both rode upon the back of the Ram, to croſs it in the narroweſt place, *Helle* was ſo affrighted at the toſſing of the Waves, that ſhe fell down; ſo that the Sea hath ever ſince after her name been called the *Helleſpont*. *Phryxus* was carried over

Phryxus.

Helle.

Æta. in ſafety, and betook himſelf to *Æta*, the King of *Colchis*, a Country of *Aſia*, near the *Pontus*: where being kindly received, he Sacrificed the *Ram* to *Jupiter*, or to *Mars*; who afterwards preferred the Beaſt to the dignity of a Conſtellation. Only his Hide or *Fleece* was hung up in a Grove, that was ſacred to *Mars*, upon one of the Trees; and called the *golden Fleece* from its being of the ſame colour with Gold: where it was guarded by Bulls who breathed forth fire at their Noſtrils, and a vaſt and watchful Dragon, as a thing that was ſacred, a Divine Pledge, and a Relique of the greateſt importance.

Vellus Aureum.

P. Did *Jaſon* carry away that *Fleece*?

M. Yes. He had a Ship built him, which was called by the ſame name of the Workman that made it, *Argus*. And being fired with the deſire of honour, he chooſes himſelf forty nine Noble Companions, who from the ſame Ship were called the *Argonautæ* (the moſt eminent of them were *Hercules*, *Orpheus*, *Caſtor*, and *Pollux*) and with *theſe* he ſets Sail, and waits by the way upon *Hypſipbile* the Queen of *Lemnos*; who entertained him ſo kindly, that ſhe Conceived and was brought to Bed of Twins by him. Then he ſets Sail again; and after a long time and the paſſing of many dangers, arrives at *Colchis*, and demands the *golden Fleece* of *Æta*, the King. *Æta* made anſwer, that he would conſent to the carrying of the *Fleece* away by *Jaſon*, upon condition, that he firſt tamed the Bulls with the Feet of Braſs, and Fire in their Noſtrils, that guarded it: and that he killed the Dragon alſo; and ploughing the ground with

Argonautæ.

with the Bulls, which he tamed, he should sow the Teeth of the Dragon in the Furrows: from whence whatever Harvest of armed Soldiers sprouted up, as from the Seed so sown, he should Mow them down again and destroy them. *Jason*, tho these conditions exposed him to evident ruin, accepted them; and gained his point, by the advice and assistance of *Medea*, the Kings Daughter, who was in love with him. For following such directions as she gave him, he overcame the Bulls, laid the Dragon asleep, carried away the *Fleece*, and fled by night with *Medea* in Company with him, and married her. Medea.

P. What did King *Æta* do then?

M. He pursued them. But *Medea* to retard him in the pursuit, tore her Brother *Absyrtus* (that for the purpose she had taken along with her) into *Bits*, and scattered them upon the road; that when her Father saw them, he should stop his pursuit to gather them. So *Jason* and the rest of the *Argonautæ* returned unto their own Country: where some say *Æson*, the Father of *Jason*, was dead, before their arrival: but others tell us, that, being only much wasted with Age, *Medea* by her Charms, at which she was very skilful, restored him to the Flower of his past Youth again. A Miracle, that very much affected the Daughters of *Pelia*; and prompted them to make an experiment of the same upon their decrepit Father, in hopes that he would recover his Age, and become young after the example of *Æson*. But alas, their Kindness was more shown in that, than their Art! It was a mistaken piety, and a vain Absyrtus. Æson.

hope

hope that they entertained. For they but made themſelves their Fathers murderers, and killed him with their own Hands, whom they propoſed to ſave. *Jaſon* after this, took an averſion to *Medea*; and divorcing himſelf from her, married *Creuſa*, the Daughter of *Creon*, King of *Corinth*. Whereupon *Medea* in revenge for the perfidiouſneſs of the Man, murdered the two Children that ſhe had bore to him, in his own ſight; and in the next place incloſing fire in a little Box, ſhe ſent it in the way of a Preſent to *Creuſa*; who was burnt with it, together with the whole Court. And when ſhe had done this, the admirable Sorcereſs flew by the Art of Magick back to *Athens*. We have ſome that write, that ſhe was reconciled afterward to the favour of *Jaſon* again. But what hath been ſaid, is enough for this *Hero*: Let us proceed to another.

CHAP. III.

THESEUS.

P. WHO were the Parents of *Theſeus*?

M. *Æthra* was his Mother, and *Ægeus* King of *Athens* his Father; *Ægeus* was Contemporary to *Minos*, King of *Crete*; who for ſatisfaction for the murder of his Son, that the *Athenians* had very invidiouſly and barbarouſly ſlain for nothing but becauſe he *carried away the Palm* from them all, in the Games, made War upon the *Athenians*; and the Fortune

Ægeus.
Minos.

tune of the Battel giving the Victory on his ſide impoſed this ſevere condition upon them, that every year they ſhould ſend ſeven of the Youths of the prime Nobility of their Country into *Crete* to be devoured by the Monſter, the *Minotaur*, there. Theſe Youths were choſen by Lot, and for three years ſucceſſively had been ſent to *Crete* according to the Condition. The fourth year the Lot fell upon *Theſeus*, to the great trouble of his Father *Ægeus*. *Theſeus* in obedience to his Fate, as ſad as it was, embarques for *Crete* in a Ship, that was equipped with Sails and all kind of Tackle, in *Black*, that is, of a *Funeral* colour: withal receiving this inſtruction from his Father, that if by any chance and the propitious Providence of Heaven, he eſcaped the dangers, ſo as to return unto his own Country again, he ſhould then change his *black* Sails into *white* ones, that his Father being aſſured of his ſafety by that ſignal, might enjoy the happineſs of that day at a diſtance, as he came.

P. And what was the event of the Voyage?

M. The event was fortunate to *Theſeus*; but very unfortunate to his Father *Ægeus*. For when *Theſeus* was come to *Crete*, and ſhut up in the *Labyrinth*, he ſlew the *Minotaur* and eſcaped out of that inextricable Priſon by the help of *Ariadne*. Having done this, he ſet Sail for *Athens* in the ſame mournful Ship, in which he came to *Crete*; but forgot to change his Sails according to the inſtruction which his Father had given him. So that when his Father beheld from a Watch-Tower the Ship returning as it went, in *Black*, he concluded that his Son

was

was dead, and caſt himſelf headlong down into the Sea, which was afterwards called *Ægæum Mare*, the *Ægæan Sea*, from his Name and Deſtiny.

Ariadne. *P.* Who was that *Ariadne*?

M. She was the Daughter of the ſame *Minos*, King of *Crete*. She had an extraordinary Prop. l. 3. Eleg. 17. love for *Theſeus*, and delivered him out the *Labyrinth* by the means of a thread. She followed him in his return home as far as to the Iſland *Naxus*; and there *Theſeus* perfidiouſly and ingratefully left her. But ſhe was taken and married in commiſeration to her misfortune by *Liber Pater*: who gave her a *Crown*, that was illuminated with ſeven Stars, which had been before given to him by *Venus*. This Crown was called *Gnoſſia Corona*, as *Ariadne* her ſelf was ſurnamed *Gnoſſis* from the City of that name in *Crete*: and after the death of *Ariadne*, the ſame Crown was removed to be a Conſtellation in the Heavens. It was thought, that *Diana* was the death of *Ariadne* for not preſerving her Virginity.

P. What great Actions was *Theſeus* the Authour of in his time?

M. His Actions are ſo famous, that they accounted him a *Hercules*, amongſt thoſe others to whom that great name was attributed. For 1. He killed the *Minotaur*. 2. He overcame the *Centaurs*. 3. He got the Victory of the *Thebanes*. 4. He defeated the *Amazons*. 5. He penetrated into Hell, and returned back into the World again.

P. Upon what occaſion did he go down into *Hell*?

M. Upon

M. Upon the occaſion of a *Contract*, that he had made with *Pirithous*, his particular friend, the Son of *Ixion* by his lawful Wife. For thoſe two had reſolved with one another, never to Marry, but to the Daughters of *Jupiter*. Therefore when *Theſeus* had ſtoln to himſelf *Helena*, the Daughter of *Jupiter* by *Leda*, and there was no other of the Daughters of *Jupiter* upon Earth for *Pirithous* to take, they both of them deſcended into Hell to ſteal *Proſerpine* away from her Husband *Pluto*. *Pirithous* met with the misfortune at the very entrance into Hell, to be torn to pieces by the Dog *Cerberus*. But *Theſeus* came alive into the power of *Pluto*: who laid him in Chains, and there kept him, till *Hercules* was ſent into Hell by *Euryſtheus* to reſcue him.

P. And who were thoſe *Amazons*, that you juſt now mentioned? Amazones.

M. They were *Women* with the Souls and the Bravery of Men. A *military* Race, inhabiting that part of *Scythia*, which is waſhed by the River *Tanais*. Their name is derived from ἀ *priv.* and μαζὸς, *mamma*: becauſe they wanted one of their Breaſts: or from ἅμα, *ſimul*, & ζῶ, *vivere*; becauſe they lived in common together without Men: being a Nation of Women; who to preſerve the ſame from periſhing, which would otherwiſe have been the buſineſs but of one Age, received the Embraces of the Men of the Neighbouring Nation, to propagate their Kind: yet with this difference as to the Male and Female Iſſue they had by them; that the firſt they immediately killed upon their Births; but the other they brought up; cutting and

and burning off their Right Breasts for the convenience of using their Right Arm the more expeditiously in shooting their Arrows and brandishing their weapons against the Enemy. And now had these Female warriours by their frequent excursions possessed themselves of a great part of *Asia*, when *Hercules* accompanied with *Theseus* engaged them in a War and defeated them; and taking *Hippolyte* their Queen Prisoner, gave her to be Wife to *Theseus*.

Hippolytus. *Theseus* had Issue by *Hippolyte*, his Son *Hippolytus*; a person of great Beauty, addicted much to hunting, and a remarkable lover of *Chastity*.

Phædra. Ovid. in Epist. Phædr. For when *Phædra* his Stepmother (the Daughter of King *Minos*, whom *Theseus* had preferred to her Sister *Ariadne*,) was so much in love with him after he was grown to maturity, that she took the opportunity of her Husbands absence to *sollicit him to a Crime*, he repulsed her: which provoked her to accuse him to her Husband at his return home, tho wrongfully, that he had offered to ravish her. *Theseus* gives Ear to the wicked Woman, and believes her untruth against his Son *Hippolytus*: who perceiving as much, betakes himself in his Chariot to flight. But his Horses upon the way being affrighted to meet the *Phocæ*, or *Sea-Calves*, which were Monsters unknown to them, *Hippolytus* was thrown out of the Chariot upon the *Harness*, where he was entangled so, that he was hurried through the Thickets of a Wood, and torn to pieces miserably. *Æsculapius* afterwards at the request of *Diana* restored him to life again. But he however left *Greece* and came into *Italy*: where changing his name, he caused

cauſed himſelf to be called *Virbius, quod vir bis fuiſſet*, becauſe *he had been a Man twice*. *Phædra* with the ſtings of her Conſcience for what ſhe had done, was at laſt provoked to hang herſelf. And not long after *Theſeus* being baniſhed from his Country, ended an illuſtrious life, with an obſcure death.

CHAP. IV.

CASTOR and *POLLUX*.

P. WHO are thoſe two young Men, that are riding upon white Horſes, and are ſo very handſome?

M. They are two Brothers, the Sons of *Jupiter* and *Leda*, born at a Birth: their names, *Caſtor* and *Pollux*. Pindar. in Pyth.

P. What *Leda* was that?

M. The Wife of *Tyndarus* King of *Laconia*; whom *Jupiter* was in love with, and could not otherwiſe ſucceed in his Amour, than by changing himſelf into a *Swan*; which Swan was afterwards advanced to be a Conſtellation. In this form of a *Swan* he gained the mutual love of *Leda*, by the ſweetneſs of his ſinging; and flying into her Boſom, as it were for refuge, againſt the violence of an Eagle that purſued him, he enjoyed her, tho ſhe was then with Child by her Husband. *Leda* upon this brought forth two *Eggs*; which being hatched produced the two Twin-Brothers, that you here ſee. Leda. Manil. 1. Aſtron.

P. That

P. That is, each of them came out of his reſpective Egg. Did they not?

M. Out of the Egg, which *Leda* had conceived by *Jupiter*, came *Caſtor* and *Pollux*: who being begotten of *Divine* Seed, were therefore immortal. But of the other, which ſhe conceived by *Tyndarus*, her Husband, came *Helena* and *Clytemneſtra*, two mortals, as being begotten by a mortal Father. Yet the former are both of them commonly called *Tyndaridæ*, by the Poets, as *Helena* is alſo called *Tyndaris*, from that King *Tyndarus*.

Horat. Sat. 1.

P. What did *Caſtor* and *Pollux* do, that was worthy memory?

M. They both of them accompanied *Jaſon* in his Expedition to *Colchis*; and at their return from thence, recovered their Siſter *Helena* from *Theſeus* (who had ſtoln her) by overcoming the *Athenians* that fought for him: to whom their Clemency and Humanity after the defeat was ſuch, that the *Athenians* entituled them Διόσκυροι, the *Sons of Jupiter*; from whence *white Lambs* were offered upon their Altars. But although they were both born at the ſame birth, and as ſome think of the ſame Egg, yet their diſpoſitions were different from one another, ſays *Horace*. (*Serm.* 2. 1.)

Homer. in hymn.

Caſtor gaudet equis. Ovo prognatus eodem
Pugnis: quot capitum vivunt, totidem ſtudiorum
Millia.

Pollux *on foot, on horſeback* Caſtor *fights*
As many men, ſo many their delights;

P. How

P. What end had they?

M. Caſtor, being (as ſome ſay) a mortal perſon, was killed by *Lyncæus*. Upon which his Brother *Pollux* made it his Prayer to *Jupiter*, that he would pleaſe to call *Caſtor* to life again, and conſer an *immortality* upon him. But this could not be granted. However he prevailed ſo far in the behalf of his Brother, that it ſhould be free for *Pollux* to divide his immortality betwixt himſelf and him. And thence it came to paſs, that they lived afterwards by *turns* every other day, or as others ſay, every other fortnight; according to that of the Poet. *Vir. Æn. 6.*

Sic fratrem Pollux alterna morte redemit,
Itque reditque viam.
Thus Pollux *fetch'd his Brother from the dead,*
And the ſame dolo'rous way to' and fro did tread.

After the death of *Caſtor*, there was a kind of a *Pyrrhice*, or a *Dance in Armour*, inſtituted to his honour; which was performed by young Men in Arms: and called *Caſtoreum Tripudium*, *Caſtor's dance*. Plin. l. 7. c. 5. 7. ap. Nat. Com.

At length both of them were tranſlated into the Heavens and made a *Conſtellation*, by the name of *Gemini*, which they retain to this day. And when one of them riſes, the other ſets. They are Stars, that are believed to be fortunate and wholeſome by the *Sailors*, ever ſince the time, when heretofore the *Argonautæ* were in a great ſtorm, that two flames ſeem'd ſoftly to touch upon the Heads of *Caſtor* and *Pollux*, and preſently there was admirable fine weather followed. For it was begun to be believed from thence, that thoſe Youths had ſomething that was more than *human* in them; As oft therefore as the Horat. 1. Carm.

like *flames* have ever appeared since, they have been thought to be *Caſtor* and *Pollux*. But if there appears only one ſingle flame, they call it *Helena*, and look upon it as a prognoſtication of certain ruin to thoſe that are out at Sea.

There was a famous Temple dedicated to *Caſtor* and *Pollux* in the *Forum* at *Rome*; upon a belief, that in the dangerous Battel of the *Romans* with the *Latins* they aſſiſted the *Romans*, riding upon white Horſes. Hence the Adverb of *Swearing* uſed only amongſt the Women, of *Æeaſtor, quaſi per ædem Caſtoru, by the Temple of* Caſtor; and that other of *Ædepol*, uſed in common by Women and Men, which is as much as *per ædem Pollucu, by the Houſe of* Pollux: as thoſe others of *Hercule, Hercle, Hercules, Mehercules*, and *Mehercule*, are all of them ſo many Oaths by the name of *Hercules*, which were ſworn by the Men only.

Rom. l. 6.

Paſſim. ap. Ter. Cic. Plaut. &c.

P. But what became of *Clytemneſtra*?

M. Clytemneſtra was married to *Agamemnon*; and afterwards upon his return from the taking of *Troy*, by the help of *Ægiſthus* (with whom in the *interim* ſhe had lived in Adultery) killed him. She was about to do the ſame to *Oreſtes* his Son: but that his Siſter *Electra* ſnatched him from the Jaws of death, and diſpatched him privately to *Strophius*, the King of *Phocis*; where after he had lived twelve years, he returned to his own Country, and ſlew *Clytemneſtra* and *Ægiſthus* both. He killed alſo *Pyrrhus* in the Temple of *Apollo*; becauſe he had taken to himſelf *Hermione*, the Daughter of *Menelaus* who was firſt betrothed to *Oreſtes*. Wherefore

Clytemneſtra.

Oreſtes Soph. in Elect. Eurip. in Oreſt.

for these Facts; the *Furies* tormented him: neither could he be delivered from them, till he had expiated what he did at the Altar of *Diana Taurica*: whither he was conducted by *Pylades*, his friend, perpetual Companion and Partner in all his dangers: with whom he kept a friendship so sacredly, that they would neither of them refuse to die for one another. Pylades.

P. Who was that *Diana Taurica*? Cic. de amic.

M. The Goddess *Diana*, that was worshipped in the *Taurica Chersonesus* or *Cherronesus*, a Peninsula so called from the *Tauri*, an antient People of the *Scythia Europæa*. This Goddess was worshipped with *humane Victimis*, the lives and the blood of Men, being sacrificed to her: so that at the time that *Orestes* was brought into her Temple, his own Sister *Iphigenia*, the Daughter of *Agamemnon*, served as a Priestess to *Diana Taurica* from this occasion. Eurip. in Iphig. in Taur.

Agamemnon King of the *Argivi*, the same, who was elected by the common consent of the *Grecians* to be their *General* in their expedition against *Troy*, and who as I said before after the War was ended and *Troy* taken, was killed at his return home by his own Wife *Clytemnestra*; this *Person* happening by chance in the Country of *Aulis* to kill a Deer, which belonged to *Diana*; the Goddess in anger at it becalmed the *Grecian* Fleet, as they were upon the way to *Troy*, so entirely, that the Ships for want of Wind remained immoveable upon the place where they lay: and the Diviners being consulted; answered, that the *winds and* Diana *must be satisfied with some of the blood of* Agamemnon. *Ulysses* upon this was forthwith sent Agamemnon. Iphigenia.

to bring away *Iphigenia*, the Daughter of *Agamemnon* by an artifice, from her Mother, upon pretence of marrying her to *Achilles*. And whilſt the young Lady ſtood at the Altar to be ſacrificed, the *Goddeſs* took that compaſſion of her to ſubſtitute a Hind in her ſtead, and to tranſlate her into the *Taurica Cherſoneſus*: where by the order of King *Thyas*, ſhe was ſet over thoſe Sacrifices of the ſame Goddeſs, which uſed to be ſolemnized with *human Blood*. And hither when *Oreſtes* was brought by the Inhabitants to be made a Victim of, he was known and preſerved by his Siſter. After which *Thyas* was killed, and the Image of *Diana* carried away, which lay hid amongſt a *Bundle of Sticks*: from whence ſhe had the Title of *Faſcelis* given her, from *Faſcis*, a *Bundle*.

CHAP. V.

PERSEUS.

Danae. Pauſ. in Corinth.

Perſeus was the Son of *Jupiter* by *Danae*, the Daughter of *Acriſius*, who was ſhut up by her Father in a very ſtrong Tower, where no Man could poſſibly have acceſs to her; becauſe her Father had been told by an *Oracle*, that he ſhould be killed by his own Grandchild. But notwithſtanding, that we may ſee, there is nothing inacceſſible to *Love*, *Jupiter* by changing himſelf into a *Shower of Gold*, deſcended through the Tyles into the Ladies Boſom, (as who would refuſe to open it to a Shower of

that

that Value?) and having enjoyed her, he left her big at once with Money and a Child. *Horace* tells the Story ingeniously thus. *Carm.* 3.16. Lib. 3. carm.

Inclusam Danaen turris ahenea,
Robustæque fores, & vigilum canum
Tristes excubiæ munierant satis,
Nocturnis ab adulteris.
Si non Acrisium, virginis abditæ
Custodem pavidum, Jupiter & Venus
Risissent: fore enim tutum iter & patens,
Converso in pretium Deo.
A brazen Tower, vast Doors, and wakeful Curs
One would have thought enough to be
To have secur'd from sly Adulterers
The fair imprison'd Maiden Danae.
But th' Project Jove *and* Venus *smile to see,*
And laugh the jealous Dad to scorn:
What can resist a lustful Deity,
That for a bout to Gold will turn?

Acrisius no sooner heard, that his Daughter was brought to bed of a Son, but he commanded both her and the Infant to be shut up in a Chest, and thrown into the Sea: where a Fisherman found them, and took them out, and presented them to King *Pilumnus*: who married *Danae*, and brought up her Son by the name of *Perseus*.

Perseus, when he was grown a Man, received for a Present from *Mercury* a Sithe of *Adamant*, and Buskins to wear upon his Feet. *Pluto* furnished him with a Helmet, and *Minerva* with a Shield of Brass, that was so bright, that it reflected the Images of things, like a Looking-Glass. Armed in this manner, his first Atchievement was the delivering of *Andromeda*, the Daughter of *Cepheus*, King of *Æthiopia*, Andromeda.

Æthiopia, from the Monſter of the Sea, to which ſhe was expoſed to be devoured, and tied for the purpoſe to a Rock by the *Nymphs*; because her Mother *Caſſiope* or *Caſſiopeia* took the Pride to prefer her ſelf before the *Nymphs* in Beauty. And when he had delivered her, he took her to his Wife. After which both the Mother, the Daughter, and the Son-in-law were placed amongſt the *Celeſtial Conſtellations*. His next Expedition was againſt the *Gorgons*, that we have ſpoken of before: in which engaging in fight with *Meduſa*, their Princeſs, who had Snakes upon her Head in a diſmal manner inſtead of Hair, he ſeeing her Head by reflection in his own Shield, ſtruck, and by the favour of having his Hand directed by *Pallas*, cut it off: which, faſtening to his Shield, he brought away, and afterwards turn'd innumerable perſons into Stones by the ſight of it. Amongſt the reſt, *Atlas* King of *Mauritania*, being ſo rude to deny him Entertainment in his Court, he changed him into the Mountain of that Name, by expoſing the ſaid Head to him. Further it is to be remembred, that out of the Blood which fell upon the Earth from the cutting off of the Head, the Horſe *Pegaſus* ſprung: whoſe Name comes from πηγη, *fons*; because he was ſuppoſed to be born near the Fountains of the Ocean. This Horſe had Wings: and flying over the Mountain *Helicon*, he ſtruck the ſame with his Hoof, and opened a Fountain, which, they called in *Greek*, *Hippocrene*, and in *Latin Caballinus*, that is, the *Horſes Fountain*, from himſelf. But afterwards drinking at the Fountain *Pyrene* in *Corinth*, at the

Caſſiope.

Propert. l. 2.

Hygin. de ſign. cœl. l. 2.

Meduſa.

Pegaſus Strab. l. 8.

the time that *Bellerophon* was providing for his Expedition againſt the *Chimæra*, he was by him taken and kept.

This *Bellerophon* or *Bellerophontes* had the Name firſt of *Hipponomus, ab equis fræno regendis*; becauſe he firſt taught the Art of governing Horſes with a Bridle. But afterwards killing *Bellerus*, a King of *Corinth*, he was called *Bellerophontes* from thence. I ſay, this *Bellerophon*, the Son of *Glaucus*, King of *Ephyra*, being very handſome and no leſs virtuous, had the conſtancy to repulſe *Sthenobœa*, the Wife of *Prætus*, when ſhe tempted him to lie with her: who falling into a Fury at the Diſgrace, accuſed the innocent Stranger, in revenge to her Husband. *Prætus* however was ſo gentile, that he would not violate the Laws of Hoſpitality with the Blood of *Bellerophon*: but ſent him into *Lycia*, to his Father-in-law *Jobates*, with Letters, that imported the Crime. *Jobates* reading the Letters, and chuſing rather than otherwiſe, to let him fall in the Field for the ſatisfaction of his Crime like a Soldier, diſpatched him upon an Expedition againſt the *Solymi*. He overcame thoſe eaſily, and in many other Dangers to which he was expoſed, he always came off Conqueror. At laſt he was ſent to kill the *Chimæra*; and having provided himſelf by the Help of *Neptune* of the Horſe *Pegaſus*, he ſurmounted to his great Honor, that Difficulty alſo. Wherefore *Jobates* in admiration at the Bravery of the Youth, beſtowed one of his own Daughters upon him to be his Wife, and gave him a part of his Kingdom. At the News whereof *Sthenobœa* killed

Bellerophon.

Homer. Iliad. 6.

her self. This happy success of things so transported *Bellerophon*, that he pretended to flie upon his *Pegasus* to Heaven: for which *Jupiter* striking him with madness, he fell from the Horse, into the *Aleius Campus*; a Field, so called from Ἀλάω, *erro, fugio:* because in that place *Bellerophon* wandred up and down, blind, to the end of his life. But *Pegasus* was reposed amongst the Stars. Now there are some that think, the occasion of the Fable about the *Chimæra* was a notable Pyrate; who had upon the Stern of the Ship, in which he sailed, a Dragon; upon the Prow, a Lion; and in the rest of the Body of it, a Goat painted; and that this Pyrate was killed by *Bellerophon* in a Long-Boat, that was called *Pegasus*. But however that is, the Proverb it is certain of Βελλεροφόντ]ος τὰ γεγράμματα, *Bellerophontis literæ*, for one who carries Letters of Commendation as he thinks with him, when indeed they are designed to his Ruine, is derived from the Letters that *Bellerophon* carried from *Prætus* to *Jobates*. Tho it is common also to call such like, *Literas Uriæ*, *the Letters of Uriah*.

Plut. in clar. mul.

CHAP. VI.

ÆSCULAPIUS.

M. WHat is it that you stick at so, *Palæophilus*, and what makes you so long silent?

P. I am viewing that bearded old Man, that leans upon his jointed Cane, and is adorned with

Lucian in Jove Trag.

with a Crown of Laurel, and encompaſſed about with Dogs. Pray, Sir, tell me his Name, who he is, and what his Excellencies.

M. It is *Æſculapius*, the God of the *Phyſicians* and *Phyſick*, and the Son of *Apollo* by the Nymph *Coronis*. He improved the Art of *Phyſick*, which was before but a rude Buſineſs, ſo finely, that they made him a God for it. It is true, *Apollo* ſhot the Nymph his Mother with his Arrows, for ſuffering her ſelf to be polluted by another young Man, after he had enjoy'd her. But repenting of what he had done, he diſſected her Body, and took out the Child alive, and delivered him to be educated by the Phyſician, *Chiron*; who taught him his own Art; in which the youth became ſo great a Proficient, that from his reſtoring Health to the ſick, and Safety to thoſe whoſe Condition was deſperate, he was thought to have a power of recalling the dead to life again. Whence *Pluto*, the King of Hell, complained againſt him to *Jupiter* very much, as tho his Revenue was diminiſhed, and his Subjects taken from him by the means of *Æſculapius*; and at length he prevailed with *Jupiter* to kill him with a ſtroke of his Thunder.

Cic 2. de leg. Cornel. Celſ.

Hom. in hymn. 2.

Ovid. 1. Met.

Virg. 7. Æn.

Ex Feſt.

He wears a Crown of Laurel, upon the Account, that that Tree hath a Virtue to remedy many Diſeaſes. And holds in his Hand a Staff full of *Knots*, to ſignifie the Difficulty of the Study of *Phyſick*. He hath Dogs painted about him, and Dogs in his Temple, becauſe many believed him to be born of uncertain Parents, and expoſed, and afterwards to have been nouriſhed by a Bitch. Others ſay, a Goat, which was followed by a Dog, gave ſuck to the forſaken

Lact. de falſ. rel. Paul. in Corinth.

forſaken Infant: and that the Shepherds ſaw a *lambent Flame* about his Head, which played upon his Temples, and was the Prognoſtication of his future Divinity. So that the *Cyrenians* uſed in their Sacrifices to offer a Goat to him; either becauſe he was nouriſhed by a Goat, as was ſaid; or becauſe a Goat is a Creature of a Conſtitution which is quite contrary to that of Health, being ſaid to be always in a Fever. It is ſaid by *Plato*, that they uſed to ſacrifice Dunghil-Cocks to him; to ſhew the wakefulneſs that is neceſſary to a Phyſician, whis is above all Birds moſt remarkable in this.

Didym. l. 3. ap. Nat.

In Phædone.

P. Where was he more eſpecially worſhipt?

M. At *Epidaurus* firſt, where he was born: afterwards at *Rome*, whither being ſent for, he delivered the City from a dreadful Peſtilence. For which reaſon a Temple was dedicated to him in an Iſland in the Mouth of the *Tiber*; where he was worſhipped under the Form of a great Serpent; by reaſon, that when the *Romans* came to *Epidaurus* to tranſport the God from thence, a great Serpent entred into their Ship, which they believed was the God himſelf, and brought it to *Rome* with them. Others tell the Story thus. That when the *Romans* were received by the People of *Epidaurus* with all kindneſs, and carried into the Temple of *Æſculapius*, the Serpent under whoſe Image they worſhipped that God, went voluntarily into the Ship of the *Romans*.

Liv. l. 45. & l. 10. Flor. epit. l. 11. Suet. in Claud. c. 25.

As for the Children of *Æſculapius*, I have almoſt nothing to ſay concerning them, beſides their Names. He had two Sons and two Daughters. The former, called *Machaon* and

Machaon.

Podalirius

Podalirius, both famous Phyſicians, followed *Agamemnon*, the General of the *Grecians*, to the *Trojan* War, and were very ſerviceable amongſt the Soldiers. The Names of his Daughters were *Hygeia*, or *Sanitas*, (tho ſome think this was not his Daughter, but his Wife;) and *Jaſo*, from ἰᾶσθαι, *ſanare*. Podalirius. Hygiea. Jaſo. Orph. in hymn.

P. Have you nothing to ſay about his Maſter *Chiron*?

M I will add, ſince you deſire it, as to him; that he was a *Centaur*, and the Son of *Saturn* and *Phillyra*. For when *Saturn* was enjoying his Amours with that Nymph, he ſuddenly changed himſelf into a Horſe, to eſcape the Cogniſance of his Wife, who interpoſed to diſturb them. So that *Phillyra* proving with Child by him, brought forth a Creature that was a Man in the parts above, and a Horſe in thoſe below: and called it *Chiron*: who as ſoon as he was grown up, betook himſelf into the Woods; and there informed himſelf ſo well in the Qualities of the Herbs, that he became a moſt excellent Phyſician: which together with the Praiſe of his other Virtues, (wherein he was eminent) recommended him to the Employment of *Tutor* to *Achilles*. And this is he, who taught *Æſculapius* Phyſick. But happening ſome time to handle the Arms of *Hercules*, one of the Arrows, which had been infected with the poiſon of the *Hydra* of the Lake of *Lerna*, fell by chance upon his Foot; and gave him a wound that was incurable, as well as pains that were intolerable: inſomuch that he deſired to die, but could not: becauſe he was born of two *immortal* Parents. Therefore at Chiron. Virg. 3. Georg. Phillyra.

length

length the *Gods* in pity translated him into the *Firmament*, where he now makes the *Sign* of *Sagittarius* in the *Zodiack*.

CHAP. VII.

PROMETHEUS.

Vid. Clau. 4. Paneg. de conſ. Hon.

Prometheus the Son of *Japetus*, and the Father of *Deucalion*, was the firſt, (as we find in Hiſtory) that formed a Man out of *Clay:* which he did with that great ſucceſs, that his Art ſtruck *Minerva* with Admiration: ſo that ſhe was free to proffer, that if he wanted any of the things, which then were in Heaven, towards the perfecting of his Work, ſhe her ſelf would give him them. *Prometheus* made anſwer, that he was not able to ſay, what of thoſe things could be ſerviceable to him, ſince he had never ſeen them. *Minerva* therefore took him up to Heaven, and ſhewed him all that there was to be ſeen. Amongſt the reſt he obſerved the Heat of the *Sun*; and thought it very convenient, that he ſhould *animate* the Man of his Formation by ſome of the ſame. So he put a *Ferula*, that he had, to the Wheel of the Sun's Chariot, which kindling it, he went his way down to the Earth with the Fire. This piece of Theft was very ill taken by *Jupiter*: who thereupon diſpatched *Pandora* into the World with a Box to offer to *Prometheus*, which was filled with all ſorts of Evils. But *Prometheus* fearing and ſuſpecting what

what was the Matter, refuſed to accept it: only his Brother *Epimetheus* had not that Caution. For he took it, and opened it, and let out unawares all the Evils that were in it, to flie abroad amongſt Mankind. Indeed as ſoon as he underſtood the thing, he immediately ſhut the Box again, and had the good Fortune to ſecure *Hope* from flying away, which as yet had ſtuck to the bottom of the Box. You may remember how ſweetly *Horace* ſpeaks of this Theft of *Prometheus*. (*Carm. l.* 1.)

Audax Japeti genus,
Ignem fraude malâ gentibus intulit.
Poſt ignem æthereâ domo
Subductum, macies & nova febrium,
Terris incubuit cohors.
First Heav'nly Fire by Japhet's *daring Son*
By ſtealth from the bright Axis *was brought down.*
Hence unknown Fevers and new Plagues took
Riſe,
With which the Gods the frighted Earth chaſtiſe.

Jupiter puniſhed *Prometheus* for what he had committed, in this manner. He commanded *Mercury* to bind him to the Mountain *Caucaſus*. And when that was done, he ſent an Eagle to him there, that ſhould be gnawing with his Bill upon his *Liver* continually. Yet the occaſion of this puniſhment, ſome ſay, was not his ſtealing of the Fire from Heaven, but becauſe he had made a Woman, which is the moſt pernicious Creature in the World. Heſiod. in Theog. Menander Poet.

Nicander adds another Fable upon the back of this. As, that after Mankind had received the Fire of *Prometheus*, they were ſo *ungrateful*, In Theriacis.

as

as to tell *Jupiter* of the Theft, who presented them in return with the *Gift to be always young*. But they putting this Gift to be carried upon a *Pack-Ass*, and the Ass coming to a Spring to drink, a Serpent that lay brooding in the Water, would not suffer him to drink, but upon condition, that she should give him all that he carried upon his Back. Whence it comes to pass, that the Serpent casts his old Age together with his Skin, and then seems to be young again.

Hygin. 2. Astron.

However *Prometheus* had deserved very well of *Jupiter*. For he discovered in former time the Conspiracy of *Saturn*, his Father against him: and he had diverted him from his Marriage with *Thetis*, which he foresaw would be fatal. Therefore in return for these Kindnesses, *Jupiter* exempted him from undergoing his Punishment longer, and the Eagle that preyed upon him was shot with an Arrow by *Hercules*.

Paus. in pr. Eliac.

The Resolution of this Fable now may be this. *Prometheus*, as his Name imports, προμηθεὺς, *providentia*, was a very *prudent* person; who forming the Men, that before were rude and savage, to the precepts of *Humanity*, was feigned from thence to have made one *out of the Dirt*: and because he was diligent in observing the motions of the Stars from the Mountain *Caucasus*, therefore they said, that he was *chained there*. To which they added, that he *stole fire from the Gods*, from the occasion, that he invented the way of striking fire, and keeping it, out of the Flint: or was the first that discovered the Nature of *Lightning*.

And

And laſtly, becauſe he applyed his Mind to this Study with great Care and Solicitude, therefore they imagined an *Eagle preying upon his Liver* continually.

P. You mentioned but a little before, *Deucalion*, as the Father of *Prometheus*. Was it he, who is ſaid to haye repaired the loſt Race of Mankind again? Apoll. l. 3. Deucalion.

M. The very ſame, as the Story tells us: who reigning in *Theſſalia* at the time that there was ſo great a Deluge, that they ſay the whole Earth was overflown by it, and all Mankind entirely deſtroyed, excepting only *Deucalion* and *Pyrrha* his Wife; theſe two were carried in a Ship upon the Mountain *Parnaſſus:* and when the Waters were ſunk, they conſulted the Oracle of *Themis* to know, by what means Mankind ſhould again be reſtored. The Oracle anſwered, it might be done, *if they caſt the Bones of their* Magna Mater *behind them.* By *Magna Mater*, they underſtood, the *Oracle* meant, the *Earth*; and by her Bones the Stones. So caſting the Stones behind their Backs, which is very ſtrange to affirm, thoſe that were thrown by *Deucalion*, turned into Men; and thoſe that were thrown by *Pyrrha*, they pretend, turned into Women. (*Ovid. Met. l.* 1.) Pyrrha.

——— *Saxa*
Miſſa viri manibus faciem traxere virorum;
Et de fœmineis reparata eſt fœmina jactu,
Inde genus durum ſumus,
Et documenta damus, quâ ſimus origine nati.

——— *And of the ſtones*
Thoſe, thrown by man, the form of men indue:
And thoſe were women, which the women threw.

Hence

Hence we, a hardy Race, inur'd to pain:
Our Actions our Original explain.

And what was the occaſion of the Fable? But that *Deucalion* being a good and pious perſon and his Wife the ſame, by the example of their Lives, and the urbanity of their Converſations, they ſoftned the Men, who before were fierce and hard, like Stones, into the condition of living regularly together, and obſerving the Rules of Human and Civil Society. This was the occaſion of the Fable.

CHAP. VIII.

ATLAS.

P. WHO is he, that ſuſtains the Heavens there upon his Shoulders?

M. It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus*: who being told by an Oracle, that he ſhould be in danger to be ruined by one of the Sons of *Jupiter*, reſolved to give entertainment to no Stranger at all. *Perſeus* at length, (who was begotten by *Jupiter*) having occaſion to paſs by chance through *Atlas*'s Dominions, thought it his Duty to wait upon him. But the King excluded him the Court; which Inhumanity (as he interpreted it) provoked him to that paſſion, that putting his Shield, which he carried with him, before the Eyes of *Atlas*, and ſhewing him the Head of *Meduſa*, he turned

turned him into the Mountain of his own Name; which is of that heighth, that it is believed to touch the Heavens. *Virgil* hath these Verses upon it. (*Æn.* 4.) Herod. in Melp.

—Jamque volans apicem, & latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit,
Atlantis, cinctum aſſiduè, cui nubibus atris
Piniferum caput, & vento pulſatur & imbri,
Nix humeros infuſa tegit; tum flumina mento
Præcipitant ſenis, & glacie riget horrida barba.
And now the craggy tops and lofty ſide
Of Atlas, *which ſupporteth Heaven, he ſpy'd.*
A Shaſh of ſable Clouds the Temples binds
Of Pine-Crown'd Atlas, *beat with rain and winds;*
Snow cloaths his ſhoulders, his rough Beard is froze,
And from the old Man's Chin a River flows.

Thus *Atlas* is feigned to *bear the Heavens upon his Shoulders*, and the ſeveral Daughters that he had, to be *Stars*; only becauſe he was a famous *Aſtrologer*, and the firſt who diſputed about the *Spheres*.

P. Who were his Daughters? What do you call them?

M. Seven of them are called the *Hyades*, which he had by his Wife *Æthra*; and t'other, the *Pleiades*, which he had by his other Wife, *Pleione*. Their Names are *Ambroſia*, *Endora*, *Paſithoe*, *Coronis*, *Plexauris*, *Pytho*, and *Tyche*. Ovid. 5. Faſt. These are the Seven firſt. The other are *Electra*, *Halcyone*, *Celæno*, *Maia*, *Aſterope*, *Taygete*, and *Merope*. In all Fourteen. Ara. in Aſtron.

P. Whence comes the Name, *Hyades*?

M. From ὕειν, to *rain*: Hyades.

Navita quas Hyades Graius ab imbre vocat.
From Rain ſo call'd by the Greek *Mariner.*

So ſays *Ovid* (*Faſt.* 5.) becauſe at their Riſing and Setting, they cauſe great Rains. In *Latin*, they are called *Suculæ*: which the *Grecians* would expound by ὗες, *ſues*, *Swine*. Becauſe with the continual Rain that they make, they ſeem to delight in Dirt, like Swine. Others nevertheleſs derive their Name from *Hyas*, their Brother: who being devoured by a Lion, his Siſters purſued his Fate with that unpaciſiable Grief, and pined ſo away therewith, that *Jupiter* in compaſſion changed them into the Seven Stars, which appear in the Head of *Taurus*. And they may well be called *Hyades*, becauſe Showers of Tears (you may believe) flow from their Eyes to this day.

Gell. l. 13. c. 9.

Eurip. in Jove.

Heſiod. in Theog.

Pleiades.

P. And why were the *Pleiades* ſo called?

M. From πλεῖν, to *ſail*: the Riſing of theſe Stars preſignifying good Weather for Navigation. The *Romans* gave them the Name of *Vergiliæ*, in ſignification of their Riſing in *verno tempore*, *the Summer*. Or perhaps they may be called *Pleiades* from πλείονες, *plures*: becauſe they never appear *ſingle*, but all together; except *Merope*, who is ſcarce ever to be ſeen, for ſhame, that ſhe married to *Siſyphus*, a mortal Man, when all the reſt of the Siſters married to *Gods*. Others think *Electra* to be the *obſcure* Star for this Reaſon, that ſhe held her Hands before her Eyes, and would not allow her ſelf to look upon the Deſtruction of *Troy*. But as the Siſters, the *Hyades* for their exceſſive Lamentations for their Brother *Hyas* were turned into Stars, ſo were the *Pleiades* alſo, for their incredible Grief for the misfortune of their Father's *Metamorphoſis* into a Mountain. Not to forget

Ovid. 4. Faſt.

forget to add a Word about the Uncle of these Ladies, *Hesperus.*

Hesperus was the Brother of *Atlas*; and living for some time in *Italy*, the Country came to be called anciently *Hesperia* from him. But going often to the top of the Mountain *Atlas* to look upon the Stars, and not, after a certain time that he went last up, appearing any more, the common People ascribed the Honors of a God to him; and called a very bright Star by his Name, of *Hesperus*, *Hesper*, *Hesperugo*, *Vesper* and *Vesperugo*, when it follows the Sun; which when it goes before the Sun, is the φωσφορος, or *Lucifer*, as the *Latines* call it; that is, the *Morning* and the *Evening Star.* Further this *Hesperus* had three Daughters, *Ægle*, *Arethusa*, and *Hesperethusa*; who in general were called the *Hesperides.* And it is said, their Gardens were enriched with *Trees of Gold*, and guarded by a watchful Dragon, which *Hercules* killed, and carried away the Golden Apples. Hence the Phrase, μῆλα ἑσπερίδων δωρεῖσθαι, *Hesperidum mala largiri*, to signifie a great and splendid Gift. Hesperus. Hesperides.

CHAP. IX.

ORPHEUS *and* AMPHION.

YOU see both these are drawn upon one and the same Table, and almost in the same Colours: because they were both famous at the same Art, the *Harp*, with the Musick whereof they moved not only Men, but Beasts and the very Stones themselves.

It is certain, *Orpheus*, the Son of *Apollo* by *Calliope* the *Muſe*, with the Harp that he received from his Father, did ſo charmingly play and ſing, that he tamed wild Beaſts, ſtayed the Courſe of Rivers, and made whole Woods follow him. He deſcended, they tell us, with the ſame Harp into *Hell*, to recover from thence at the Hands of *Pluto* and *Proſerpine* his Wife *Eurydice*, who had been killed by a Serpent, as ſhe fled from the violence of *Ariſtæus*. And here he ſmoothed both the *King and Queen* ſo, with the ſweetneſs of his Muſick, that they conſented to the return of his Wife to life again, upon this condition, that he ſhould not look upon her, till they were both arrived upon the Earth: which *Orpheus*, for the Impatience of this Love, not being able to perform, ſhe was taken back into Hell again. *Orpheus* upon this reſolved for the future to live a Widower; and with his example alienated the minds of many others from the Love of Women; which provoked the *Mænades* and *Bacchæ* (they ſay) to tear him in pieces; tho others give us another Reaſon for his falling under that end. As that the Women, by the inſtigation of *Venus*, were ſo inflamed with the Love of him, that ſtriving to run into his Embraces, and quarrelling with one another which ſhould have him, they tore him in pieces by pulling him ſo many ſeveral ways. His Bones were afterwards gathered by the *Muſes*, and repoſed in a Sepulchre, not without Tears. And as for his Harp, it was advanced to be the Conſtellation *Lyra*.

Apoll. l. 1. Argo.

Eurydice.

Amphion was the Son of *Jupiter* by *Antiope*. He

He received his Harp or Lute, from *Mercury*: and with the ſound thereof moved the Stones in that order, that he compoſed them for the building of the Walls of the City *Thebes*. So *Horace* ſays, Paſ. in Bœtic. De Art. Poet.

Dictus & Amphion Thebanæ conditor urbis,
Saxa movere ſono teſtudinis, & prece blandâ
Ducere quo vellet.
Amphion *too, as Story goes, could call*
Obedient Stones to make the Theban *Wall*;
He led 'em as he pleas'd, the Rocks obey'd,
And danc'd in order to the Tunes he play'd.

The Occaſion of which Fable was, that *Orpheus* and *Amphion* were both ſuch eloquent Men, that they wrought upon thoſe who lived a wild and ſavage Life before to embrace the Rules and Manners of Civil Society.

It is fit, that to theſe two *Muſicians*, *Arion* be adjoined for a Companion; and I admire that his Image is not here in this place. For he was a Lyrick Poet of *Methymna* in the Iſland of *Lesbos*; and attained to ſo great an Eſtate by the Practice of his Art, that when he was in his Voyage from *Lesbos* into *Italy*, the Company that was with him, ſet upon him for his Money. Neither could he help himſelf; but deſired only (it is ſaid) before he died, that he might have the leave to play a Tune. This being granted, he took his Harp, and in the midſt of his ſweet Melody that he made, he threw himſelf into the Sea, and was received upon the Back of a Dolphin, that he had allured with his Muſick thither, who carried him to *Tenedos*. *Ov. Faſt.* 2. Herod. in Clio.

Ille ſedet citharamque tenet, pretiumque vehendi
Cantat, & æquoreas carmine mulcet aquas.

He on his crouching back sits all at ease
With Harp in hand, by which he calms the Seas,
And for his passage with a Song he pays.

The *Dolphin* for this service was rewarded with the honour to be made a Constellation.

CHAP. X.

ACHILLES.

Achilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Stygian* Waters, when he was but an Infant; which made his Body ever after to be proof against all Weapons, so that he was absolutely invulnerable, excepting in that part of his Foot by which he was held, when he was washed. Others give an account, that *Thetis* hid him in the night under a fire, after she had anointed him in the day with *Ambrosia*: whence at first he was called *Pyrisous*, from his escaping safe from the fire; and afterward *Achilles* from ἀ priv. & χεῖλος, *labrum*, *quasi sine labro*, his Lip being burnt, because it could not be anointed with *Ambrosia* for his licking it, when he was anointed every where else. Others again report him to have been brought up by *Chiron*, the Centaur, and fed instead of Milk with the Entrails of *Lions*, and the Marrow of Boars and Bears. So that by these means he received a greatness of Soul, and strength of Body, which were incomparable, to a Proverb. For it became common to call such as excelled in strength by his name, and to give an Argument the Epithet of *Achilleum*,

Apol. 4. Argon.

Apoll. l. 3. Eurip. in Iphig.

Gell. l. 2. c. 11.

leum, when no contrary reaſons can invalidate it.

Thetis, his Mother, had been told by an Oracle, that he ſhould be killed in the Expedition againſt *Troy*. On the other hand, *Calchas* the *Diviner* had declared, that *Troy* could not be taken without him. But *Thetis* hid him in the habit of a Virgin, in a Royal School, that was in the Iſland *Scyros*, (one of the *Cyclades*) amongſt the Daughters of King *Lycomedes*: which *Ulyſſes* coming to underſtand, he found a means to oblige him to take up Arms by a trick. For *Ulyſſes* diſguiſing himſelf in the habit of a Merchant, went to the ſaid School with goods, to expoſe to ſale amongſt the Ladies, to diſcover *Achilles* from the reſt of them. The Noble young Ladies caſt their curious Hands upon the Bracelets, the Glaſſes, the Necklaces, and ſuch like Ornaments of a Woman's uſe, according to the natural humour of the Sex; and thoſe only they deſired to look upon. But *Achilles* on the contrary laid hold of the Targets and fitted the Helmets to his Head, and brandiſhed the Swords and placed them to his ſide: whereby diſcovering himſelf evidently to be a Man, he was compelled to go to the War, being firſt provided by *Vulcan*, at the requeſt of *Thetis*, with ſuch Arms as were impenetrable. *Achilles* at *Troy* killed *Hector* the Son of *Priamus*. He was killed himſelf by *Paris* by a treachery, occaſioned by *Polyxena*. And all the *Nymphs* and the *Muſes* are ſaid to have wept at his death. Lycoph. in Alexand.

Polyxena was the Daughter of *Priamus*, King of *Troy*; and a Virgin of extraordinary beauty.

Achilles by chance saw her upon the Walls of the City and fell in love with her, and desired to marry her. *Priamus* consented to the Match. They met in the Temple of *Apollo* to enter into the Contract: where *Paris*, the Brother of *Hector*, having privately crept in, and hid himself behind the Image of *Apollo*, he shot *Achilles* (whilst he suspected no such thing,) with an Arrow, in that part of his Foot, which was the only place about him that was obnoxious to a Wound. But *Troy* being however after this taken, the *Manes* of *Achilles* demanded satisfaction for the *Parricide*, and the *Grecians* answered it with the blood of *Polyxena*.

CHAP. XI.

ULYSSES.

Vide Nat. Com.

Ulysses, in *Greek* Ὀδυσσεύς from ὀδὸς, *via*, as some derive the name (because his Mother in a Journey, getting a fall upon the way, was delivered of him there, in the Island *Ithaca*, or as others say in *Bœotia*) was the Son of *Laertes* and *Anticlea*. He had to his Wife *Penelope*, a Lady of great fame for the praises both of her Prudence and her Virtue: who unwilling to part with him to the *Trojan* War, and he with her, was the occasion, that to avoid the Expedition, he pretended to be Mad: coupling Beasts of divers kinds together to the same Plough, and sowing the Furrows with Salt. But this pretence was detected by *Palamedes*:

Homerus in Odyss.

who

who threw his Son (then a Child) before him, as he was ploughing; to see whether he would cut him to pieces or no; but *Ulysses* turned the Plough another way, and declined to hurt him. By which he was judged to be no mad Man, and forced to go to the War. His services in the War were most extraordinary. He alone almost was the occasion of the taking of *Troy*, and did more towards it by his wit in removing all the fatal impediments, that lay in the way, than others did by their Arms. For he brought *Achilles* (as I said) to the War out of his retreat. He obtained the Arrows of *Hercules* from *Philoctetes*, and brought them also against *Troy*. He carried off the Ashes of *Laomedon*, which were preserved upon the Gate *Scæa* in *Troy*. He took the *Palladium* from the same City. He killed *Rhæsus* King of *Thrace*, and took his Horses, before they had tasted of the Water of the River *Xanthus*. All which things contributed to the fate of *Troy* and without them it could not have been taken.

Besides this, he contended with *Ajax* (the Son of *Telamon* and *Hesione*) before Judges, for the Arms of *Achilles*. And tho his Antagonist was the bravest Man, next to *Achilles*, of all the *Grecian* Army; yet the Judges were overperswaded by the Eloquence of *Ulysses* to give Sentence in his favour, and assign the Arms to him: upon which *Ajax* with the disgrace of his disappointment became mad, and killed himself, and his blood was turned into the Flower of Violets. Ajax.

Ulysses was kept out of his own Country for twenty years together, all along by ill Weather

at

at Sea. In which time 1. He put out the Eye of *Polyphemus* with a firebrand. And ſailing from thence to *Æolia*, he procured of *Æolus* to have the Winds, that were contrary to him bottled up within a Bladder. But his Companions believing, that the Bladder was filled with mony, inſtead of Wind; and unlooſing it, when they were come near to the Port of *Ithaca*, with a deſign to rob him, the Wind guſhed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his Companions into Beaſts, he fortifying firſt himſelf againſt her Charms, with the Antidote that *Mercury* had given him, ran into her Cave with his Sword drawn, and forced her to reſtore to his Companions their former Shapes again. After which *Circe* and he were reconciled to one another, and he begat of her his Son *Telegonus*. 3. He penetrated into Hell to enquire of *Tireſias*, the Prophet, what his Fortune was for the time to come. 4. As he ſailed by the Iſlands of the *Syrens*, the danger of whoſe charming Voices he was preadmoniſhed of, to avoid their Temptations he ſtopped the Ears of his Companions with Wax, and bound himſelf with a ſtrong Rope to the Maſt of the Ship. And laſtly, after his Ship was broken and wrecked by the Waves, he eſcaped by ſwimming, naked and alone, to the Port of *Phæacia*: where *Nauſicaa* the Daughter of *Alcinous*, the King of the place, finding him ſheltered amongſt the young Trees, ſhe took that particular care of him, that his Companions and the Ship being alſo recovered again, he was ſent with them in a *ſleep* into *Ithaca*. When he was come to *Ithaca*, *Pal-*

las

las awakened him; and adviſed him to put on the Habit of a Beggar. He does ſo, and goes to his *Neatherds*, and amongſt them finds his Son *Telemachus*; who brings him in *incognito* home. Where after the receiving of ſeveral affronts from the *Gallants*, who were making love to *Penelope*, he took his opportunity by the aſſiſtance of his Son and the two Neatherds, to whom he had diſcovered himſelf, to riſe in Arms againſt them, and killed them every one. And then he received his *Penelope*.

Penelope, the Daughter of *Icarus*, was that perfect example of Chaſtity as is rarely found. For all the twenty years, that *Ulyſſes*, her Huſband, was abſent from her, and commonly thought to be dead; neither the deſires of her Parents, nor the ſollicitations of her Lovers could in any wiſe prevail with her, to violate the faith, that ſhe had plighted to her Husband at his departure, and marry another Man. She had a great number of the nobleſt Youths of thoſe parts continually at her Door; every one of which deſired to marry her. But ſhe put them off; and juſt as they were about (as they ſeemed) to *force* her, ſhe ingeniouſly deſired only ſo much time of them to conſider, as it would take to make an end of a piece of *Needle work*, that was then under her Hands. So pulling to pieces in the night, whatever ſhe wrought in the day, ſhe ſuſpended them to the time that *Ulyſſes* arrived, and killed them all. Hence the Proverb, *Penelope, telam texere*, for *Labour in vain*, and when *one hand deſtroys, what the other does.* Penelope. Cic. 4. Acad. Eraſm. in Adag.

CHAP.

CHAP. XII.

ORION.

P. WHAT was the Birth of *Orion*?

M. I am ſomething aſhamed to tell you, Sir. But however, as bad as it is, not to conceal any thing that you deſire to know, they ſay, he was begotten of the *Urine* (ſaving your preſence) of theſe Gods. For when *Jupiter*, *Neptune*, and *Mercury* were upon a Journey together, and ſtruck into a Cottage, being benighted, of ſome poor Man called *Hireus*, the kindneſs, and according to the condition of the Landlord the neatneſs of their entertainment there, invited them to tell him, that they gave him leave to ask any thing whatever he would of them, and he ſhould have it. He ſaid, it was his mind to live a ſingle life, becauſe he had promiſed as much to his Wife at her death. Yet he extreamly deſired to have a Son. The *Gods* were pleaſed with a deſire ſo pious as this; and to gratifie him with it, they wetted the Hide of the Ox, that he had killed to entertain them, with their Urine; commanding him to cover the ſame, ſo beſprinkled as it was, with Earth; and in the tenth month after, to take it up again. Which he did, and found to his admiration a Boy born, whom from the manner of his birth he called *Urion* or *Orion*.

Orion in his Youth adjoyned himſelf a Companion to *Diana*. But his love to the Goddeſs

dels exceeding the bounds of modesty, or as some say, extolling the strength of his own Body very undecently, and boasting, that there was no wild Beast, that he could not easily take; the Earth in abhorrence of so much arrogance set a *Scorpion* upon him, which killed him. He was afterwards promoted to the Heavens, and made a *Constellation:* which is thought to create foul Weather, when it does not appear, and fair when it does. Whence *Virgil* Epithets him, *Nimbosus Orion*; as the word ὠρίων, in *Greek*, (whence some suspect the name to be also derived) signifies *turbo, concito, moveo.*

CHAP. XIII.

Osiris, Apis, and *Serapis.*

THese three names are commonly believed to signifie but one and the same God: therefore they are not to be separated in our discourse upon them.

Osiris was the Son of *Jupiter* by *Niobe*, the Daughter of *Phoroneus*. He reigned King of the *Argives* for many years. But the desire of glory put him upon leaving his Kingdom to his Brother *Ægialus*, and sailing into *Egypt* to seek a new Name and new Kingdoms there. He did not so much overcome the *Egyptians* by his Arms, as he obliged them to serve him by the Courtesies and great Kindnesses that he shewed them. After which he married *Io*, the Daughter of *Inachus*; the Lady, that *Jupiter* formerly had

Io, seu Isis.

had turned into a Cow, as we ſaid above: who after her diſtractions had driven her into *Egypt*, was reſtored again to her former ſhape, and married to *Oſiris*, and taught the *Egyptians Letters*. For which things both herſelf and *Oſiris* her Husband attained to be worſhipped with Divine Honours, and thought immortal by that People. Only as to this life *Oſiris* was ſo far mortal, as to be killed by his Brother *Tripbon*: and being long ſought for by his *Io* (who changed her name to *Iſis*) and found at laſt in a Cheſt, ſhe laid him in a Monument in an Iſland near to *Memphis*, made by that ſad and fatal Lake, the *Styx*. And becauſe in her ſearch for him, ſhe had uſed Dogs for the excellency of their Noſes to find him where he was hid, thence (they ſay) the antient Cuſtom came for Dogs to go firſt in the ſolemn *Proceſſions*, which were every year perſormed to *Iſis*: and likewiſe to worſhip a God afterwards, ſet out with a *Dogs* Head, by the name of *Anubis*, with no Ordinary Ceremony. A God which the Poets commonly call, *latratorem, ſemicanem Deum, ſemihominemque canem: Barker, a God half a Dog, a Dog half a Man*. He hath the name alſo of *Hermanubis*: becauſe ſome think him, for his ſagacity, to be the ſame with *Mercury*. But to return to *Oſiris* and *Iſis*.

Ex Gyr. Synt. 9. Anubis. Virg. Æn. 8. Ovid. Met. 9. Lucan. Seduli. Plut. in Iſid. Serv. in Æn. 8.

After the Body of *Oſiris* was interred, there appeared to the *Egyptians* an *Ox* of a good handſome ſhape, which they took to be him: and worſhipping him as a God, they called him *Apis*, that is, in their language an *Ox*. But becauſe his Body after his death was found ſhut up in a *Cheſt*, which in *Greek* is σορὸς, *loculus*; it came

came to paſs from thence, that he began to be called *Sorapis*, and by the change of a Letter *Serapis*; as we ſhall ſee more clearly and particularly by and by, when I have obſerved firſt what *Plutarch* ſays of *Oſiris*. He ſays, *Oſiris* was thought to be the *Sun*, and was expreſſed uſually by a Scepter, with an *Eye* at the top of it; his name being derived from ος, in the *Egyptian* Language, ſignifying *multum*; and *Iris*, *oculus*. So that *Oſiris* is as much as πολυόφθαλμος, *many-eyed*: which agrees very well to the *Sun*, who ſeems to have ſo many Eyes, as he hath Rays, by which he ſees all things and makes them ſeen.

As for *Iſis*, ſome make her the ſame with *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*: in the ſimilitude of which latter, ſhe was imaged κεραοφόρος, *cornigera*, *with horns*, as the *Moon* is in the *increaſe*: μελανοστόλος, *nigris veſtibus induta*, *in black Garments*; becauſe the Moon ſhines in the night. In her right Hand ſhe held a Cymbal, in her left a Bucket. Her Head was crowned with the Wings of a *Vultur*; that Bird being amongſt the *Egyptians* ſacred to *Juno*. They uſed to adorn the tops of their Doors with the Feathers of it. The Prieſts of *Iſis*, called after her own name *Iſiaci*, abſtained from the fleſh of Swine and Sheep: they uſed no Salt to their Meat, for fear of violating their Chaſtity. They ſhaved their Heads: went in Shooes, that were made only of Paper; and wore a Linen Veſt; becauſe *Iſis* firſt taught the uſe of *Flax*; from whence ſhe is Epitheted *Linigera*, as well as cal'd *Inachis* from *Inachus* her Father. It is common to underſtand by the name

Serv. Æn. 8. Ælian. l. de anim. Herod. l. 2. Plut. ſymp. 5: c. 10. Rhodig 5. c. 12. Herod. l. 1. Clov. 4. Hon. conſ. Ovid. 1. de Pont. El. 1. Propert. l. 1. & 2.

of

of *Iſis*, *Wiſdom*, *Sapientia*. And accordingly upon the Pavement of her Temple, there was an Inſcription to be ſeen in theſe words. (*Plut. de Iſid.*) Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον οὐδεὶς θνητὸς ἀπεκάλυψεν. *Ego ſum quicquid fuit, eſt, & erit: nec meum peplum mortalium quiſquam retexit. I am every thing that hath been, and is, and ſhall be: nor hath any mortal opened my Veil.*

Iphis. It was by the means of this *Iſis*, that *Iphis* a young Lady of *Crete*, the Daughter of *Lygdus* and *Telethuſa*, was changed into a *Man*, if we may believe *Ovid* (*in Met. l.* 9.) that ingenious contriver of Fables. For *Lygdus*, being to go a Journey, left order with his Wife, who was then big with Child, that if ſhe was delivered of a Daughter, ſhe ſhould be ſure to *expoſe* her: *Telethuſa* was indeed delivered of a Daughter, but would not loſe the Child ſo. Therefore ſhe dreſt it in a Boys Habit, and pretended that ſhe was delivered of a Boy, and called it *Iphis*, which is a common name to Boys and Girls. The Father returning from his Journey home, believed both his Wife and his Daughter, who acted the perſon of a Son: and as ſoon as ſhe came to the years of marriage, he took care to diſpoſe of her in that ſtate. Thus the delicate young Lady, *Ianthe*, was Contracted to her, as though ſhe was, what ſhe ſeemed to be, a Man. They go to the Temple to be ſolemnly Married. In the mean time, the Mother, being infinitely ſollicitous about her, prayed to *Iſis* as they went, for help; who heard her Petition, and changed the Virgin *Iphis* into a young Man, no leſs lovely. Now let us come to *Serapis* and *Apis* again. Tho

Tho *Serapis*, of whoſe name we were deriving the *Etymology* before, was the God of the *Egyptians*; yet he was worſhipped at *Greece*, and eſpecially at *Athens*, and alſo at *Rome*; amongſt different Nations being accounted a different God: as ſometimes *Jupiter Ammon*, ſometimes *Pluto*, *Bacchus*, *Eſculapius*, and ſometimes *Oſiris*. His name of *Serapis* was obſerved to be of the number of thoſe, that the *Grecians* call ἑπταγράμματα, *names with ſeven Letters*, which they thought were to be *abominated*. There are thoſe, who ſay, that this was the God, that *Ptolomy* the Son of *Lagus* ſent for from *Pontus*, and procured the Effigies of from the King of *Sinope*, and dedicated a magnificent Temple to at *Alexandria*. *Euſebius* (in *Præp. Evang. l.* 4.) calls him the *Prince of the evil Demons*: whoſe Image bore a Flask upon his Head; with a creature lying by him, with the Head of a Dog to the right, of a Lion in the middle, and a Wolf to the left. Then there was a Dragon folding and twining himſelf about the God and this Beaſt, with his Head returned to the right Hand of the God, which bridled the formidable Monſter. There was beſides almoſt in all the Temples, where *Serapis* and *Iſis* were worſhipped, an Image to be ſeen, which holding a Finger upon the Lip ſeemed to command ſilence; that is, to ſignifie, (ſays *Varro*) that it muſt not be ſaid, that they were at any time Men. To which purpoſe it was forbidden by a Law under pain of death, to ſay, that *Serapis* was ever a mortal Man.

Paus. in Attic. Publ. Victor. Tacit. l. 20. Plut. de Oſir. Porph. l. Reſp. Tacit. l. 20. Macro. in Sat.

Apis, who we were ſpeaking ſomething of above, was King of the *Argivi* (ſays S. *Auguſtine*, *de Civit. Dei lib.* 18.) And being tranſported from thence into *Egypt*, he became *Serapis*, or the greateſt of all the Gods of *Egypt*. After the death of *Serapis*, the *Ox*, that we mentioned a little before, ſucceeded to his place. But what ſort of Ox this was, and of what form, hear in what manner *Pliny* deſcribes him. (*l.* 8 *c.* 48.) An Ox (ſays he) in *Egypt* is worſhipped for a God. They call him *Apis*. His marks are, a white ſhining ſpot upon his right ſide, Horns like the Moon in the beginning of its increaſe, and a Node under his Tongue, which they call *Cantharus*. (His body, adds *Herodotus*, *l.* 3. was all over black: upon the Forehead he had a white ſquare ſhining figure: the Effigies of an Eagle upon his Back: and beſides that *Cantharus* in his Palate, he had two Hairs upon his Tail.) But *Pliny* goes on. It is not (ſays he) allowed him, to live above ſuch a certain number of years. For then they drown him in the Fountain, belonging to the Prieſts; and ſeek another with great mourning to ſubſtitute in his room; ſhaving their Heads in their ſorrow, till they have found one. When they have found one, he is brought by the Prieſts to *Memphis*. He hath two Chappels, which they call *Chambers*, which are the *Oracles* of the people. In one of them he foretells good, in the other ill. He gives anſwers in private, and takes Meat at the Hands of them that Conſult him. He refuſed the Hand of *Germanicus Ceſar*, who died not long after. He acts for the moſt part in ſecret. But when he pleaſes to appear in publick,

publick, the Officers go before to make way and a flock of Boys attend him, ſinging Verſes to his honour. He ſeems to underſtand things, and to expect to be adored. Once a year a Cow is ſhown to him; who hath her marks (tho different) as well as he: and this Cow they tell us, is alway's both found and killed the ſame day. So far *Pliny*. To which *Ælian* adds, that the Cow that conceives *Apis*, does it not by a Bull, but conceives by Lightning. It is ſaid, *Cambyſes*, King of *Aſſyria*, giving no credit to theſe *Triflet*, ſtruck *Apis* upon the Thigh with his Sword, to diſcover, that if the Wound bled, he was no God. But for his Sacrilege, he did not paſs (they pretend) unpuniſhed. Epiph. ap. Syr.

AN APPENDIX

Concerning the Goddeſſes, that make the Gods.

THOSE *Goddeſſes*, whoſe Images are contracted into a little compaſs upon this laſt Table, are the *Virtues*: by whoſe favour, not only the *Dii Adſcriptitii* which we have been examining juſt now, but all the reſt of the Gods beſides, that we have at any time diſcourſed of, came to be advanced to Heaven, and honoured with that ſupreme worſhip of Gods. You ſee ſome *Vices* amongſt them, (as thoſe had their Altars dedicated to them too;) which ſerve for *ſhadows* and *privacies* to ſet out the luſtre of the *Virtues* the more, and make them appear brighter by the repercuſſion as it were of the two Colours. To both of them there are adjoyned ſome Gods, either favouring or oppoſing them. I ſhall ſay ſomething in ſhort upon this Subject, according as the deſign of this piece is.

CHAP.

CHAP. I. SECT. I.

The *Virtues*, which are *Goddeſſes*, and *good Deities*.

THE *Antients* have not only worſhipped the ſeveral *Species* of Virtues, but alſo *Virtue* herſelf (in the general) for a Goddeſs. Therefore firſt of her, and then the other.

SECT. II. *Virtue* and *Honour*.

Virtue, which derives the Origine of her name from *Vir*, becauſe it is *the greateſt Ornament to a Man that is*, was eſteemed a Goddeſs and worſhipped, drawn in the Habit of a Matron; ſometimes pretty old, and ſitting upon a ſquare Stone. *M. Marcellus* dedicated a Temple to her; and hard by placed another that was dedicated to *Honour*; which ſtood ſo, that the way to the Temple of *Honour* lay through that of *Virtue*: to ſignifie, that *Virtue* was the only means to attain to *true Honour*. The Sacrifices to *Honour* were performed, *bare headed*; as we commonly *give the Hat* to perſons of honour and eſteem: and *Honour* itſelf is ſomething that is *ſplendid*. Therefore what wonder is it, if the *Goddeſs* be ſerved after the ſame manner?

Cicer. Tuſc. 2. Aug. 4. de Civ. c. 20. Liv. l. 2.

SECT. III. *Faith.*

Cic. de off. FIdes, had a Temple at *Rome* next to the *Capitol* which *Numa Pompilius* (it is ſaid) firſt Conſecrated to her. Her Sacrifices were performed without the ſlaughter and blood of any thing. Her Prieſts had a white Cloth lapt about their Heads, and another about their Hands, which covered them, when they were at their Worſhip: to ſignifie, that *Faith* ought to be kept *cloſe* and *ſecret*. *Virgil* Epithets her *Cana fides*: either from the *Candour* of the mind, from whence *fidelity* proceeds; or becauſe it is uſed to be ſeen in *aged* perſons. The *Symbol* of this Goddeſs was a *white Dog*, which is a noted faithful Creature. Another Symbol of her was *two hands joyned*; or two young Ladies taking one another by the right Hand. For *dextrâ datâ fidem futuræ amicitiæ ſanciebant: by giving the right Hand* (ſays *Livy*) *they engaged their faith for their future friendſhip.*

Serv. in Æn. 1. & 8.

Stat. 1. Theb.

SECT. IV. *Hope.*

Liv. l. 21. HOPE had a Temple dedicated to her at *Rome*, which ſtood in the *Herb Market*, and ſuffered the misfortune to be burnt down with Lightning. *Gyraldus* ſays (in *Synt. lib.* 1.) that he hath ſeen her *Effigies* upon a golden Coin of the Emperor *Adrians*. She was done in the form of a Woman, ſtanding: holding up a little her Garment by the Border in the left Hand; and in her right, which was elevated a Foot and a half high, ſhe bore a broad Bowl,

in

in which there lay a *Ciborium* (a ſort of a Baſin) faſhioned to the likeneſs of a Flower, with this inſcription, *SPES. P. R.* The *Hope of the People of* Rome. The ſtory of *Hope's* being left and kept at the bottom of *Pandora's* Box, we have already remembred in its place.

SECT. V. *Juſtice.*

THE Effigies of *Juſtice* was wrought with a *Virgins* look, a piercing ſtedfaſt Eye, a ſevere Brow, and the whole form of her perſon awful, noble, venerable. Amongſt the *Egyptians*, *Alexander* ſays, ſhe was without a Head, and with her left Hand ſtretched forth and opened. The *Greeks* call her *Aſtræa*, as was before ſaid.

SECT. VI. *Piety.*

Attilius, the *Duumvir*, dedicated a Chappel to this Goddeſs at *Rome* in the place, where that Woman was ſaid to live, who fed her Mother in the Priſon with the Milk of her Breaſts. The ſtory is this in *Pliny*. (*l.*7. *c.*36.) The Mother was kept in Priſon in order to her puniſhment for ſome Crime. The Daughter was a poor ordinary Woman; but *Child bearing*: who could never get admittance to her Mother in her Confinement, but the *Janitor* ſearcht her firſt, to ſee that ſhe brought in no Victuals with her: and at length ſhe was found giving ſuck to her Mother with her Breaſts. This *Miracle of Piety* in the Daughter obtained that her Mother was ſaved: and both of them after-

wards as long as they lived were maintained upon the Publick Coſt; and the place, where the Mother ſuckt the Daughter, Conſecrated to the Goddeſs *Piety*. There is an example of the ſame kind in the *Grecian* Hiſtory: where we read of one *Cymona*, a Woman, who took her aged Father, whilſt he was under Cuſtody, to her Breaſts, and ſupported him with the Milk that came from her. *Val. Max. lib.* 3.

SECT. VII. *Mercy.*

Pauſ. in Att.

THE *Athenians* erected an Altar to *Miſericordia*, *Mercy*, as a *Goddeſs*; and made the ſame an *Aſylum*, (a place of common refuge to the miſerable and unfortunate) which

Serv. in Æn. 8.

of that kind was the firſt that was made in the world. No perſon could be forced away from it. The occaſion of the thing was, when *Hercules* was dead, they erected this *Aſylum* at *Athens*, for the ſecurity of his Poſterity, leſt any ſhould revenge upon them the Miſchiefs that they had ſuffered from their Forefather.

SECT. VIII. *Clemency.*

NOthing memorable occurs as to this *Goddeſs*; except, that there was a Temple erected to *Clementia Cæſaris*, the *Clemency of Ceſar*, as we read in *Plutarch* (*in Cæſare.*)

SECT.

SECT. IX. *Chaſtity.*

THE *Romans* had two Temples to the honour of this Virtue, with the Titles and Diſtinction of *Pudicitia Patritia*, and *Pudicitia Plebeia*. The firſt ſtood in the Ox-Market: The latter was built by *Virginia*, the Daughter of *Aulus*, upon this occaſion. She married herſelf, tho deſcended from a *Senatorian* Family, to a perſon who was but a *Plebeian*: which the *Noble* Matrons took ſo ill of her, that they baniſhed her from their Sacrifices, and forbad her to enter into the Temple of *Pudicitia*, which they uſed. A Quarrel aroſe hereupon amongſt the Women, and their Paſſions grew a little hot to one another. But however *Virginia* to deface the injury, that they did her, by an honourable Act, built a Chappel in the Long Street where ſhe lived, and adorned it with an Altar: to which ſhe aſſembled the *Plebeian Matrons*, and complaining to them of the unworthy uſage, that thoſe of her *own rank* had put upon her; ſays ſhe, *I Dedicate this Altar to the Pudicitia Plebeia; and deſire of you that there may be the ſame Zeal amongſt the Women for Chaſtity, as reigns amongſt the Men of this City for Honour. I deſire you would endeavour, to raiſe the reputation of this Altar, before that other of the Pudicitia Patritia, (if it is poſſible) by having it ſaid that 'tis frequented by Devouter and Chaſter perſons than that.* Thus, this Altar was worſhipt almoſt with the ſame Rites, with that, which was antienter: and no Matron but of an approved Chaſtity and who had been married but once, Liv. l. 10.

once, could have the leave to Sacrifice here. It is besides said in History, that the Women who were contented with once marrying, used to be presented with a *Corona pudicitiæ*, a *Crown of Chastity*, for their reward.

Val. Max. l. 2. de Institutis

SECT. X. *Truth.*

Philost. in Heroic. & in Amphiarao.

TRuth, the *Mother* of Virtue, is drawn in Garments, as white as Snow; bright in her looks, serene, pleasant, courteous, with a chearful modesty. She is the pledge of all honesty, the Bulwark of Honour, the light and joy of humane Society. Said commonly to be the *Daughter of Time*, and sprung from *Saturn*: because Truth is discovered in the course of time. But *Democritus* feigns her lying hid in the bottom of a Well.

Plut. in quæst.

SECT. XI. *Sense.*

Aug. l. 4. cap. 21. Cic. 2. de Nat. Liv. 22. & 23.

MEns (*Sense*, Understanding) was made a Goddess by the *Romans*, in order to their attaining to a *sound mind*. She had an Altar built to her in the *Capitol* by M. *Æmilius*. The Pretor, *Attilius*, vowed the building of a Chappel to her; and did so, being afterwards created *Duumvir* on purpose to accomplish the Work.

SECT. XII. *Concord.*

Liv. l. 9. Plut. in C. Gracch. Suet. in Tib.

THE Goddess, *Concordia*, we find by the testimonies of several, had many Altars at several times dedicated to her; and especially she was worshipped by the antient *Romans*. She

She was drawn holding a Bowl in her right Hand, and a *Horn of Plenty*, or a Scepter, from which there seemed fruit to break out, in her left. The Symbol of her was, *two right Hands joyned together*, and a *Pomegranate*. Gyr. Synt. 1.

SECT. XIII. *Peace.*

PAX was honoured heretofore at *Athens* with an Altar; as *Plutarch* tells us. It is certain at *Rome*, she had a most magnificent Temple in the *Forum*: begun by *Claudius* and finished by *Vespasian*: which was afterwards consumed in a fire under the Emperour *Commodus*. She was *imaged* in the form of a Matron, holding forth Ears of Corn in her Hands, and crowned with Olives or Laurel, or sometimes Roses. Her particular mark was a *Caduceus*, a white Staff born by Embassadors going to treat of Peace. Plut. in Cimon. Herod. l. 2.

SECT. XIV. *Health.*

THE Goddess *Salus* was in that honour amongst the *Romans*, that antiently they had Holydays, whereupon to serve her. There was a Gate at *Rome*, called *Porta salutaris*, because it was near to the Temple of *Salus*. Her Image was the figure of a Woman, sitting in a Throne, and holding a Bowl in her right Hand. Hard by stood her Altar, which was wrapped about with a Snake, advancing his Head. The *Augurium salutis* was heretofore celebrated in the same place: which was intermitted for some time, we find, and renewed again by *Augustus*. It was a kind of a divination, Macr. Sat. l. c. 16. Dion. l. 27. Ang. Pol. Misc. c. 12.

tion, uſed in the asking of the Gods, whether they would give leave, that the people ſhould Pray for Peace: as though it was unlawful to Pray for it, before they had the leave to do ſo. A day in every year was ſet apart for that purpoſe: upon which none of the *Roman* Armies were to take the Field, nor any Battel to be fought at all.

SECT. XV. *Felicity.*

THis Goddeſs alſo, ſays S. *Auſtin*, hath her Temple and her Altar, with ſuitable Sacrifices performed to her. (*De Civit. D.l* 4. *c.*18.) They repreſented her by a venerable Matron, ſitting upon a Throne, and holding a white Rod in her right Hand, (*Caduceus*,) and a great *Horn of plenty* in the left.

SECT. XVI. *Liberty.*

Gyr. Synt. 1. AS the *Romans* were above all things careful of their *Liberty*, eſpecially from the time that they aſſerted it in the expulſion of *Kings*; ſo they built a Temple to *Liberty* amongſt the number of their other Goddeſſes. And *Cicero* tells us, that *Clodius* Conſecrated his Houſe to her.

SECT. XVII. *Mony.*

THey invocated *Pecunia*, as a Goddeſs, that they might be rich. And ſo they did the God *Æſculanus* and his Son *Argentinus*, that they might have plenty of *Braſs* and *Silver*. But they therefore made *Æſculanus*, of the two, to be the Father;

Prædom. ſua.

Father; becauſe *Braſs* mony began to be in uſe before Silver. And I wonder ſays S. *Auguſtine* (de Civ. D. l. 4. c. 21.) *Quod Argentinus non tenuit Aurinum, quia & Aurea ſubſecuta eſt.* That Aurinus *was not made a God after* Argentinus, *becauſe the Silver money was followed by Gold.* To this Goddeſs, *Money*, oh! How many apply their Devotions to this? What Vows do they make, and Altars do they *importune*, that they may fill their Coffers? *If you have theſe Gods*, ſays *Menander* (apud *Stob.*) *Hos Deos Aurum & Argentum ſi domi habeas, quidquid voles, roga: tibi omnia aderunt: ipſos habebis vel miniſtrantes Deos. If you have Silver and Gold at home, ask whatever you pleaſe, you ſhall have it: the very Gods themſelves will be at your ſervice.*

SECT. XVIII. *Mirth.*

LYcurgus erected an Image amongſt the *Lacedemonians* to the God *Riſus*; which *deſerves the Laughter*, it was made to repreſent. Yet the *Theſſalians* of the City *Hypata* every year ſacrificed to this God with great jollity. Plut. in Lyc.

SECT. XIX. *The good Genius.*

THis God, in *Greek* Ἀγαθὸς Θεὸς, had a Temple in the way, that leads to the Mountain *Mænalus*, ſays *Pauſanias*. And at the end of Supper, they offered a Cup to him, with *more Wine*, ſome ſay with *more Water* in it, than the reſt: which they called the Cup Ἀγαθοῦ δαίμονος, *poculum boni Dei* or *Genii*. *A Grace Cup.* In Arc.

CHAP.

CHAP. II. SECT. I.

The Vices, *and* Evil Deities.

I Call those *Evil Deities*, which oppose our Happiness, and many times do us mischief. And first of the *Vices*, that have had Temples consecrated to them.

SECT. II. *Envy.*

THat *Envy* is a *Goddess*, it appears by the Confession of *Pallas*, who owned, that she acted by her assistance, when she said, she went to her House, to desire her to infect a young Lady called *Aglauros*, with a Touch of her Poison. *Ovid* describes what a sort of a House it was, *Tom. (Met. l. 2.)*

——— Domus est, imis in vallibus antri
Abdita sole carens, nec ulli pervia vento.
Tristis, & ignavi plenissima frigoris, & quæ
Igne vacet semper, caligine semper abundet.
Between two Hills; where Phœbus *never shows*
His cheerful face; where no wind ever blows;
Replete with sadness, and unactive cold;
Devoid of fire, yet still in smoak inroll'd.

The same Poet gives us another Description of *Envy* her self.

Pallor in ore sedet, macies in corpore toto,
Nusquam recta acies, livent rubigine dentes;
Pectora felle virent, lingua est suffusa veneno,
Risus abest, nisi quem visi fecere dolores.

Nec

Nec fruitur somno vigilantibus excita curis,
Sed videt ingratos, intabescitque videndo
Successus hominum; carpitque & carpitur una.
Suppliciumque suum est.
Her body more than meager; pale her hew;
Her teeth all rusty; still she looks askew:
Her breast with gall, her tongue with poison swell'd;
She only laugh'd, when she sad sights beheld.
Her ever-waking cares exil'd soft sleep:
Who looks on good success with eyes that weep:
Repining, pines: who, wounding others, bleeds:
And on her self revengeth her misdeeds.

SECT. III. Contumely *and* Impudence.

THese two *Vices* were both of them adored by the *Athenians*; and particularly, it is said, they were represented by a *Partridge*, which is taken to be a very impudent Bird. Paus. in Att. Cic. 2. de leg. Theophi. l. de leg.

SECT. IV. *Calumny.*

THE same People erected an Akar to *Calumny*. *Apelles* drew her thus. There sits a Man with great and open Ears, inviting *Calumny* with his Hand held out to come to him. And two Women, *Ignorance* and *Suspicion* stand about him. *Calumny* breaks out in a Fury from over against him, with her Head indeed dress'd and handsome, but her Eyes sparkling Fire, and her Face inflamed with Anger: holding a lighted Torch in her Left Hand, and with her Right snatching and wringing a young Man by the Neck, who holds up his Hands in Prayer to the Gods. Before her goes *Envy*, pale and nasty. Id. ap. Diogen. Lucia. I. de non temn. cred. cal.

sty. About her, is *Fraud* and *Conspiracy*. Behind her follows *Repentance*, clad in Mourning, with her Cloaths torn: who turns her Head backward, as if she looked after Truth, who is coming, but makes slow steps.

SECT. V. *Fraud.*

THis Deity was imaged with the Face of a Man or Woman, but in the rest of her Body she was like a Serpent, and her Tail ended in the Sting of a Scorpion. Being used to swim through the River *Cocytus*, with only her Head appearing above the Water

Boccat. in Gen. Deor.

SECT. VI. *Discord.*

PEtronius *Arbiter*, where he treats of the Civil War betwixt *Pompey* and *Cæsar*, hath this Description of the Goddess *Discordia*.

In Sat.

Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos Stygium caput. Hujus in ore
Concretus sanguis, contusaque lumina flebant;
Stabant irati scabrâ rubigine dentes;
Tabo lingua fluens, obsessa draconibus ora;
Atque inter toto lacerætam pectore vestem,
Sanguinea tremulam quatiebat lampada dextrâ.
The trumpets sound, when from the Stygian *shade*
Wild Discord raises her disorder'd head;
From whose swoln Eyes there ran a briny flood,
And Blood congeal'd o're all her Visage stood;
Her hideous rows of brazen teeth were furr'd,
A filthy Gore there issu'd from her tongue,
With snaky Locks her guarded head was hung;
Rent and divided did her Garb betray
The Image of the Breast on which it lay;
And brandisht Flames her trembling hand obey.

SECT.

SECT. VII. *Fury.*

Fury is drawn ſometimes in Chains and roaring; ſometimes with her Chains broke, and raging and bouncing at her liberty. *Virgil* repreſents her in Chains thus. *Æn.* 1.

——— *Furor impius intùs.*
Sæva ſedens ſuper arma, & centum vinctus aheneis
Poſt tergum nodis, fremit horridus ore cruento.
——— *Within ſits impious War*
On curſed Arms, bound with a thouſand Chains,
And horrid, with a bloody Mouth complains.

Petronius deſcribes her at her Liberty, thus.

— *Furor abruptis ceu liber habenis*
Sanguineum latè tollit caput; oraque mille
Vulneribus confoſſa, cruentâ caſſide velat.
Hæret detritus lævæ Mavortius umbo
Innumerabilibus telis gravis, atque flagranti
Stipite dextra minax terris incendia portat.
Diſorder'd Rage from all her Fetters freed,
Proudly 'midſt theſe lifts her diſtracted head,
And her hackt face with bloody Helmet hid.
On her left arm a Target old and worn,
Pierc'd with innumerable Darts was born,
And brands of fire ſupported in her right.
The impious World with flames and ruin threat.

SECT. VIII. *Fame*

WE have the Teſtimonies of *Pauſanias* (in *Atticis*) and *Plutarch* (in *Camillo*) that there were Temples alſo dedicated to *Fame*. of whom *Virgil*'s Deſcription of her is extraordinary fine. I will repeat it, Sir, to ſave you the

Trouble of going to the Book, tho it is common. And indeed it deserves not only to be remembred, but transcribed into all Books, as there is occasion. (*Æn.* 4.)

See the same also elegantly done by Ov. *Met.* 12.

Fama malum, quo, non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo.
Parva metu, primò; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Illam terra parens, ira irritata Deorum
Extremam, ut perhibent, Cœo Enceladoque sororem,
Progenuit, pedibus celerem, & pernicibus alis;
Monstrum horrendum, ingens, cui quot sunt corpore plumæ,
Tot vigiles oculi, subter, mirabile dictu!
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terræque per umbram.
Stridet, nec dulci declinat lumina somno.
Luce sedet custos, aut summi culmine tecti,
Turribus aut altis, & magnas territat urbes,
Tam ficti pravique tenax, quàm nuncia veri.
Fame far out-strips all Mischiefs in her Course,
Which grows by motion, gains, by flying, Force;
Kept under first by Fear, soon after shrouds,
Stalking on Earth, her Head amongst the Clouds.
Vex'd by the Gods, th' all-apparent Earth brought
This Sister last of the Gygantick *birth;* (*forth*
The huge foul Monster, swiftly goes and flies;
So many Plumes, as many watching Eyes
Lurk underneath, and what more strange appears,
So many tongues, loud mouths, and listning Ears.
Through dark Mid-regions of the Air she flies
Sounding by Night; soft Sleep ne're seals her eyes;
By Day, a Spy, on Princes Towers she lights,
Or Noble Roofs, and mighty Cities frights;

Busying

Buſying the People ſtill with ſomething new,
Relating what is falſe as well as true.
Fancies, and Truths, alike by her are ſung.

SECT. IX. *Fortune.*

WHY was *Fortune* made a Goddeſs, ſays S. *Auguſtine* (*de Civit. l.4. c.18.*) ſince ſhe comes to the *good and the bad without any judgment?* She is ſo blind, and runs upon any ſort of perſons at any rate, that many times ſhe paſſes by thoſe that admire her, and ſticks to thoſe that deſpiſe her. So that *Juvenal* had reaſon to expoſtulate it as he does, to her ſelf. L. 4. de Civ. c. 18. Juven. Sat. 1.

Nullum Numen adeſt, ſi ſit Prudentia: ſed te
Nos facimus Fortuna Deam, cœloque locamus.
Fortune is never worſhipt by the Wiſe,
But ſhe, by Fools ſet up, uſurps the Skies.

Yet the Temples that have been conſecrated to her, and the Titles that have been given her are innumerable. The chief of them I will point out to you:

Aurea Fortuna, an Image of her with that Title (or *Golden Fortune*) and ſometimes *Regia* (*Royal*) uſed to be kept in the Emperor's Chamber; and as one died, it was removed to the Palace of his Succeſſor. Spart. in Severo. Gyr. Synt. 15.

She was worſhipped in the *Capitol*, under the Title of *Bona*; and in the *Eſquilia* under the Title of *Mala*. Plin. & Cic.

Servius Tullus had in his Court a Chappel dedicated to her, with the Name of *Barbata*, *Bearded*: ſhe was called *Brevis* or *Parva* in the ſame place. Plut. in qu.

Another of her Epithets is *Cæca*, *Blind*. Neither is ſhe only, ſays *Cicero*, blind her ſelf,

but she many times makes those blind, that enjoy her. (*De Amicit.*)

Ap. Gyr. Synt. 15. In some Inscriptions she is called *Conservatrix.*

The Pretor, *Q. Fulvius Flaccus*, in *Spain*, upon the day that he last fought with the *Celtiberi*, vowed her Chappel; which was distinguished from all her others, by the Title of *Equestris*, added to her Name. Because he in the Battel commanded the *Bridles* to be taken off of the *Horses*, that they might run upon the Enemy with the greater Force and Violence. Whereby he got the Victory. (*Livy.*)

Liv. l. 27. *Fors Fortuna*, or *Fortis Fortuna* was her Name, as she was worshiped by such, as lived without any Art or Care at all. (*Livy.*)

Plut. de fort. Rom. Ovid. 4. Fast. Dio. l. 8. She had a Chappel near the Temple of *Venus*, where she was called *Masçula* and *Virilis*, *Masculine.*

Her Epithet of *Muliebris* was given her from those two Matrons, the Mother and the Wife of *Coriolanus*, who saved the City of *Rome.* And when her Image was consecrated in their presence, it is said, it spoke these Words in *Latin* twice over, *Rite me, Matronæ, dedicastis.* *Ladies, you have dedicated me as you should do.* Yet it was not lawful for all Matrons, to touch this Image, but such only as had not been married twice.

Aug. l. 4. c. 18. Val. M. l. 2. c. 8. Serv. in 4. Æn.

Mammosa relates either to the Form of her Breasts, or to Plenty, as an Emblem thereof.

That of *Obsequens* (under which a Temple was dedicated to her by *Servius Tullus*) signifies the *Obedience* that she gives to the Wishes of Men. *Livy.* The same Prince worshipped her, and built

built her Chappels under under theſe Titles following.

Primigenia, becauſe both the City and the Empire received its Origine from her. Plut. in qu.

Privata or *Propria*; by this Name ſhe had a Chappel in the Court; which that Prince made that familiar uſe of, that he was thought to go down through a little Window into it. Idem.

Her Temple at *Præneſte*, from whence ſhe was called *Præneſtina*, was famouſer, and more ſpoken of than all the reſt; by reaſon, there were very true *Oracles* uttered there. Liv. l. 52. Suet. in Domit. c. 15.

Domitian conſecrated a Chappel to her by the Title of *Redux*. Mart. l. 8.

In ancient Inſcriptions ſhe is named *Stata*. Ap. Gyr.

The *Virgo Fortuna* was that Image of her, to which the little Coats of the young *Girls* were preſented. Arnob. 2. ad Gent.

Laſtly, ſhe was epitheted *Viſcata*, or *Viſcoſa*, (*Viſcous*) becauſe we are taken by her: in which Senſe *Seneca* ſays, *Viſcoſa eſſe beneficia, Kindneſſes are Birdlime.* Plut. in qu.

SECT. X. *The* Fever.

Febris (the *Fever*) had her Altars and Temple, in the Palace. You muſt ſuppoſe ſhe was worſhipped, that ſhe ſhould not do hurt. And the ſame is to be underſtood of the reſt of the Gods and Goddeſſes of this kind: As Cic. 3. de nat. & 2. de leg.

Fear and *Paleneſs*, who were feigned to be Gods, and worſhiped, by *Tullus Hoſtilius*; when in the Battel betwixt the *Romans* and the *Vejentes*, it was told him, that thoſe of *Alba* had revolted, and the *Romans* grew *afraid* and Aug. l. 4. c. 18. Liv. l. 1.

pale. For in this doubtful Conjuncture, he vowed a Temple to *Pallor* and *Pavor.*

Arrian. ap. Gyr. fynt. 1: The People of *Gadara* made Goddeſſes of *Poverty* and *Art.* Becauſe the *firſt* whets the Wit for the Diſcovery of the *other.*

Neceſſity and *Violence* had their Chappel upon the *Acro-corinthus*: but it was a Crime to enter into it.

M. Marcellus dedicated a Chappel to *Tempeſtas*, without the Gate of *Capena*, after he had eſcaped a ſevere *Tempeſt* in a Voyage into the Iſland of *Sicily.*

SECT. XI. *Silence.*

Macrob. Sat. Plut. in Num. Plin. 3. THE *Romans* and the *Egyptians* did, both both of them, worſhip the Gods and Goddeſſes of *Silence.* Particularly the former worſhipped in that behalf *Angeronia* and *Tacita*; whoſe Image (they ſay) ſtood upon the Altar of the Goddeſs *Volupia*, with its Mouth tied up and ſealed; to ſignifie, that they who endure their Cares and *Angores Animi* (from whence the Name of *Angerona* comes) their *Anguiſhes* of Mind with *Silence* and Patience; do by that means give themſelves a ſure Method to the greateſt Pleaſure.

Epiph. 3. cont. Har. The latter the *Egyptians*, worſhipped *Harpocrates* as the *God of Silence*, after the Death of *Oſiris.* He was the Son of *Iſis.* They offered the firſt Fruits of the *Lentils* and Pulſe to him. They conſecrated the Tree, they called *Perſea*, to him: becauſe the Leaves of it were caſt in the ſhape of a Tongue, and the Fruit in the ſhape of a Heart. He was drawn naked, in the

the Figure of a Boy; crowned with an *Egyptian* Mitre, which ended at the points in two as it were Birds; he held in his Left Hand a *Horn of Plenty*, whilſt a Finger of his Right Hand was upon his Lip, in a way of commanding *Silence*.

And therefore I ſay no more. Neither can I take a better opportunity to be ſilent, than when a God commands me to be ſo. Not that I am ſo careful of the Directions, or the vain Commands of this *mute God*, this *piceus puer*, as *Martianus* calls *Harpocrates* (becauſe of the black hue of the *Egyptians*) but as there is a *time to ſpeak*, ſo there is a *time to hold ones peace*; as we are aſſured by the Mouth of the *Wiſe Man*, from that *One and True God*, who ſpeaks once for an Eternity, and in one word expreſſes all things. Whereas how little have I expreſſed all this time in a multitude of Words? How vain have I been, and troubleſome to you, *Palæophilus*? I have put you to a great trouble to hear me ſo long diſcourſing ſo unskilfully and idly, as I have done. I acknowledge my Fault, and ſhall ſay no more for ſhame.

P. But I, for my part, muſt not pretend to be ſilent. For, deareſt Sir, your extraordinary Civility to me, as well as your great Merit, comands me at all times and places to ſpeak and write of you with Honor, to expreſs my Gratitude, as much as I can, that way, if I am not ſo able to do it in another.

FINIS.

I

To al
Co

A

Achelous
Acheron
Achilles
Acidalia, V
Actæon
Adeona, *se*
Adonis
Adraſtæa, N
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Ægis
Æolus
Æſon
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